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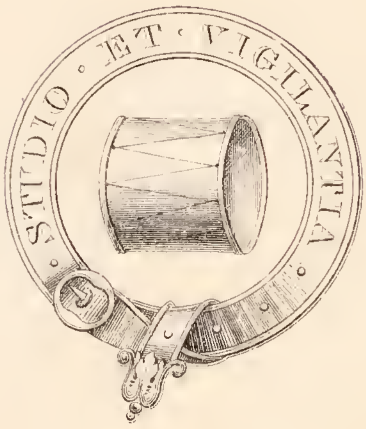
STUDIO · ET · VIGILANTIA

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HISTORY

OF THE

EUROPEAN LANGUAGES;

OR,

RESEARCHES INTO THE AFFINITIES
OF THE TEUTONIC, GREEK, CELTIC, SCLAVONIC,
AND INDIAN NATIONS.

BY THE LATE

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WITH

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PHILOSOPHICAL HISTORY

OF THE

EUROPEAN LANGUAGES.

PHILOSOPHICAL HISTORY

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EUROPEAN LANGUAGES.

CHAPTER VII.

History of the Indeclinable Parts of Speech.—Adverbs.—Prepositions.—Conjunctions.

THE origin of this division of language was first explained by the able and philosophical inquiries of Mr Horne Tooke. We are indebted to these for the recent discovery, that there are no words in language destitute of meaning, or without any signification save that which they derive from others. He was the first writer who applied the inductive philosophy to the history of speech, and his success equalled the expectations, which might have been formed from his distinguished abilities. His merits in those pursuits, which have occupied the greater part of his long life, will be estimated variously by different parties; but the antagonist of Junius must be remembered when the controversy has ceased to interest, and the author of the Diversions of Purley will receive from future generations more lasting honours than the present can bestow. My obligations to his work consist rather in the spirit which it has diffused through philological inquiries, than in copying its account of particular words. I have frequently ventured to differ from him in his explanations, and always in his philosophy, which denies the existence of abstract ideas, and tends to unsettle the principles of some useful and valuable truths. *

Words placed adverbially before adjective nouns, verbs, and several other parts of speech, perform an office which is commonly known. Their principal use is to mark the manner in which a thing exists or acts. In this view they are connected with a very ancient and ordinary use of the cases of the noun. In the first ages, any adjective, when placed before another, or before a verb, became an adverb by position.

> At Babylonĕ *whilom* fil it thus,
> The whichĕ town the Quene Simiramus
> Let dichen *al* about, and wallis make
> *Full* hie of hardĕ tilis *wel* ibake.
>
> *Legende of Thisbe of Babylone,*
> by CHAUCER, verse 1.

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* See Note A.

At Babylon on a time it thus befel; which town the Queen Semiramis caused, &c.

This passage exemplifies many properties of the old English, such as the pronunciation of the final letters, the ancient use of the article THE, as in Greek; the infinitive in EN or IN, as in Greek; the old form of the plural in IS, of the preterite participle IBAKE for GEBACEN; but particularly the adverbial use of the adjectives all, full, and well. Examples of the same kind are wonder glad and wondrous glad, right wise, extreme sorry, large enough, sore grieved; of which mode of composition little is required to be said, except that it is more regular to affix *ly*, the common adverbial termination to all adjectives which admit it, than to use the bare adjective by itself. When our language dropt its ancient terminations, the E, which was the sign of the Saxon dative, and equivalent to E in the Latin words OPTIME, RECTE, &c. was also lost; and the distinction between the adjective and adverb destroyed. For though the naked adjective must have been used adverbially in the primitive ages, this practice was soon abandoned. The genitive and dative of adjectives and substantives were the true forms of the adverb. Adverbs were therefore made,

1. By the genitive.—The *words* else, once, eftsoons, thus, thence, hence, whence, towards, whiles, sans, are relics of this form, and genitives of EL and AL, other; AN, one; EFT-SONA, soon, or imme-

diately after; SE, or THE, that; THEONON, HEON, HWAN, Teutonic derivatives of THA, his; HWA, toward, turned to; HWIL, a time; SUND, separate. These genitives were written ELLES, ONES, and ANIS, EFTSONES, THEOS, THEONES, HEONES, WHENES, TO-WEARDES, HWILES, and WHILES, SUNDES or SANDES.

In Visigothic we find ALLIS, HAUHIS, AIRIS, RACHTIS, SUNS, FRAMWIGIS. In Anglo-Saxon and in old English this species of words were numerous. AMIDDES, BESIDES, ALONGES, in addition to those mentioned, may serve to mark a common feature of all the Teutonic dialects. The literal sense of these words is of all, of high, of early, of right, of soon, of continual, of in the middle, of beside, of along; but it has been formerly observed, that the genitive is a kind of adjective which signifies belonging or pertaining to the sense of the nominative. The adverbial meaning of the same words is wholly, haughtily or highly, early, truly, speedily or soon, perpetually, conjunctly, placed in the manner of beside, by the side; and along, on length. This special property of the genitive fitted it for expressing the cause, manner, or instrument of an act.*

2. The next adverbial case was the dative, which, on account of its signification, was still more apposite than the genitive. For all adverbs may be

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* Note B.

translated in a short paraphrase of which the first words are *from*, *with*, *to*, *at*, or *in*, prepositions of related signification. For example, he ever lives—he lives at all times; they rise together—they rise in a body or company; he fights gallantly—in a gallant way, with bravery; he thinks carelessly—with negligence; he rises early—soon in the morning, &c. Whoever wishes to see this observation confirmed by facts may look at any list of French adverbs, particularly the lists of adverbs and prepositions in Chambaud's Grammar, Ch. vi. and vii.

Nouns or adjectives expressive of cause or manner were put in the dative case, for the reason now stated, in all the dialects in which that case was preserved. Examples of this may be found in Part II. with respect to the Greek, Slavonic, Sanscrit, and Latin, of which the ablative is nothing but a variety of the dative. In Saxon we may notice WHILOM, on or at a time, formerly; and all adverbs ending in E and LICHE, such as LANGE, SCEORTE, SWITHE, AEFRE, LATE, GELOME, AETGAEDERE, HEARDLICE, EORNESTLICE, FAEGERE, ECELICE, SWE, AENE, LITLUM, STIC-MAELUM, &c. The senses of these is long, short, strongly, ever, late, or lately, frequently; together, hardly, earnestly, fairly, continually, so, in one, by little, or piece-meal; piece by piece. The literal meaning is that of the dative, by, to, or with long, short, strong, continual, late, &c. The same case became adverbial in Latin; BENE, MALE, OPTIME, and the like, were once BENEI, MALEI, OPTIMEI, which was the dative.

3. The accusative produced such adverbs as required the sense of *on*, *at*, *upon*, to form them. We may refer to this case, then, when, originally THAN, THANNE; and HWAN, HWANNE; and perhaps a few more: THA signified the or that, and HWA which: their accusatives were early employed to express at or on that (time), then; at or on which (time), when.

4. But the inquirer must not confound the accusative and the class of adverbs, which must now be explained. It was conformable to the genius of the language, to form adverbs by adding the consignificatives DA and NA and RA, the powers of which have been already illustrated. So, from THA, that or the; HWA, who or which; GEONA or GENA, gone; IUP, raised, from GEHOP; DAL, a hollow; AF, separated; FAIRRA or FARA, from FAR, go; and HIG, the root of HINS, SI, HITA, he, she, it; were formed, by subjoining DA, done, the termination of the preterite; THAD, of or belonging to that place; HWAD, belonging to which or what place; GEOND, belonging to the place gone by; IUPAD, belonging to above, the place above; DALAD, belonging to the dale or valley, down; AFT, for AFODA, offed, in or pertaining to the place which is off, or the time which is gone; FAIRRATH

or FAIRRAD, made far or belonging to far; HID, pertaining to self or individual place. These and like words were a kind of participles, or, if the expression be admissible, of participial nouns. This class soon formed a new order of adjectives with RA, make, of which the remains are very common. THADERA, HWADERA, GEONDERA; AFTARA, FAIRRATHRA, HIDARA; are now thither, whether, and whither, which comparatively and to which place; after, farther, hither. The consignificative NA formed a similar class, of which HIND-ANA, UT-ANA, AFT-ANA, INN-ANA, and UTAN, UPPAN, BINNON, BUTAN, NIWAN, NEOTHAN, signifying in the states of behind, out, after, in, up, within, without, new, and beneath, are examples. That the difference of these classes in DA and NA may be clearly understood, the reader must contrast SAMOD, from SAM, joined, united, one, and SAM-ANA; LICOD and LIC-ANA, waxed and waxen. SAMOD, LICOD, and WAXED, mean that the *act* of assembling, making like, and increasing, is done: SAMANA, LICANA, and WAXEN, mean the *state* of having been assembled, made like, increased.

There is a distinction, therefore, between these classes; and likewise between HE-R, THER, HWAER, AFAR, HIND-AR, IUPAR; in English here, there, where, over or upper; and hither, thither, whither, after, &c. Here signifies belonging to this place, that is, in this place; there, belonging to that place; where, belonging to which place; afar, belonging to off or behind; over and upper, belonging to up; but hither means belonging to hid, viz. the act of being made in this place; thither, whither, after, farther, belonging to THAD, WHAD, AFT, and FAROD, which are adjectives, signifying a state of being. The distinction is nearly as great as between SLAG-ER, a slayer, and SLAG-T-ER, slaughter.

5. Another race of adverbs sprung from the use of the present participle, or at least from one of its terminations. CALLUNGA, DEARNUNGA, AENINGA, UNCEAPUNGA, ARWUNGA, FAERINGA, SEMNINGA, which signify, entirely, or by all means; dernely, or in a secret manner; singly, by one; in an unbought manner; by way of honour, gratis; hastily; in a body, or together. The A at the end is AG, possessing or having. The adjective or noun is made a verb. Instead of saying, they came man by man, or individually, not in a body, our ancestors chose to say, they came *manning;* and, instead of they came wholly, they preferred ALLING, that is, acting in the individual or total state. The most common adverbs of this kind were formed by adjectives in LIC, like; so SIDE-LIC and STOLEN-LIC, HIDE-LIC, &c. which signify lateral, surreptitious, and secret. From these SIDE-LIC-ING, STOLEN-LIC-ING, HID-LIC-ING, or, by contraction, sidling, stownling, hideling, have produced in the genitive the adverbs sidlin's, stownlin's, hidlin's,

which, like many others of the kind, are frequent in Scotland.

Having explained these original classes, I proceed to the easy task of enumerating the principal adverbs, prepositions, and conjunctions, in the Teutonic dialects. The reader must recollect, that such words may be in all cases, and in all the participial terminations. A few of them are verbs in the imperative and subjunctive moods. The radicals being known, all is clear.

No verb has produced more of these words than AG, and its derivative AUK or EAC, to join, continue, begin, persevere. These secondary senses all rose from the original idea of motion. Undivided action is the primary sense; that which is undivided is one; to unite one thing with another is to join; to preserve in an undivided or united state is to continue; to continue action is to persevere. The place or part in which an object joins with others is its limit, its beginning or end; for in ancient language the same word denoted either. In another very ordinary acceptation, continued and intermitted action are contrasted. Continual is viewed as close, incessant, unpausing, quick, speedy, momentary. Applied to time, this is called *immediate*; to place, *strait*; to various actions, *simultaneous*. When applied to several places or things, it means *together*; to a surface plain or level, even; to the qualities of objects concordant, similar, like;

to the agreement of a question with its answer, union of sense. Hence EAC, one; EACEN and AN, one; ANA, belonging to one; EACEL and EALL, having the quality of one, viz. all; ANIG, belonging to an individual, individually, any; AN-LIC, one-like, single or singular; ANLICE, only, (adverbially); A-LIC or ILK, having the appearance of one, *each*, same; AN-OD, oned, singular, odd, solitary: AN-EL, having the nature of one; and AN-OD-AR, or, by contraction, ANDER and ANTHAR, in Anglo-Saxon, other. From ANEL came, by contract, AL, meaning other, different, foreign; whence the adverb ELS, ELLES, else; and the Latin ALIUS and AL-T-ER, other. From ANIG, contracted in AEG, came AEG-TH-AR, for ANIG-AD-AR, either.

The verb NAG or NAH, to force, press, magnify or multiply, produced GENOH, force, store, plenty, enough; and NOH or NU, pressing, close in time, immediate, now, *new*; and NAH, pressing, close in place, nigh, near, narrow.

The three pronouns SWA or THWA, self, same, the, that; HWA, self, same, which; and AG or EI, self, own, who, that; were in the earliest times the original sources of a number of adverbial words now in common use. Besides the adjectives SWA-LEIKS, that-like, such; THA-LEIKS or THILK, now obsolete, HWALEIKS and HWILK, what-like, which; SWES, belonging to self; SWAGAMA, SAMA, pertaining to self, *same;* SWAGOMS, SUMS, belonging to self, to an individual, some; and SWAGELBA, SILBA, possession, property, self; we have from these words many adverbs and conjunctions relating to place, time, and manner; such as THA and THAN, at that time, then, at that rate, at *the* time, when; HWAN and HWANNE, at the same, at that, at which time, when; THA THA, then, when ever; to which may be joined, for the sake of perspicuity, EH and EHER, written likewise AIR and AER, ere, before; from EAC, begin; AIW, a continuation of time, an age; A, AA, and ECE, continual, perpetual; ECELIC, eternal; ECELICE, eternally; EACAFAR, AEFAR, perpetual; AEFRE, perpetually or ever; OFTA, EACAFTA, closely repeated action, oft; AEDRE, instantly, straightway; GE-ACT, GET, GYT, joined, added, yet; NU GENA, now yet; GEO, GIU, YU and IU, now, at the present moment; YU-THAN, at the time joined to ourselves, now; AN-AKS, instantly, to be done in union with this moment; AN-AN, in a lump, or one, either as to time or place; anone. The verb EAC is the radical of all these, as well as of EAC, added, eke; EACENDI, adding, and; EAC, resembling, as; YAH, also; AUH, also; NU-AUH and NAUH, in Alamannic NOCH, now-to, now-also, likewise; GE and GEA, as in the words GE MAN GE FAEMN, both man and woman, viz. add man add woman; AC, but; ATH, AITH, ITH, all signifying join, add, continue; from AKD, the preterite participle.

AUH, and UH, in the sense of also, or add, was joined to many words in Visigothic, and all the older dialects. The Grammarians, Lye, Knittel, Ihre, and others, have not attended to this fact, but considered the compounds as simple words.* They have committed a similar mistake as to the relative EI, who, or which, commonly affixed to Visigothic pronouns and adverbs. Examples of the former, in composition, are ATUH, AT-ALSO, for but; NAUH, for NU-AUH, now too; THAR-UH, there also, or therefore; NI-H, not also, neither; HWAZUH, for HWAS-AUH, who-also, whosoever; UH-THAN, add-then, or but, and the like. It is most important to observe, that U, UH, and AUH, may be added to any part of speech whatever, especially to verbs, when used interrogatively. So Ni-u theinamma namin praufidededum? Have not we prophesied in thy name? Cwithauh, I say *too*, or, in addition; At-lagei handu theina ana iga, ya-u libaith. Lay thy hand on her, and-too (instantly) she shall live. Magutsu, may you? In short, UH, or U, was subjoined to any word in the sense in which EAC, AUK, AH, AN, and AND, might be prefixed to it. All Latin scholars know the use which is made of an, and annon, in asking a question. An Englishman is equally accustomed, in ordinary speech, to such phrases as, And I come?

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* Note C.

and I live? and did he think? instead of, If I come? if I live? did he think? In earliest times, they said, ACEN, or AN, and AND. These were the interrogative adverbs. Dost thou love? was, An lufest thu? Thinks he? An thincath he? If the answer was in the affirmative, it was made by AC, GE-AC, GEAH, and GEA, yea; or GEAHIS, in the genitive, which is yes. On this principle, the Romans said, et, or et-jam, yes-now. The sense is added, EKED, concorded, or agreed. Yea, hath he said so? is the form of the question. Yea, or yes, is the answer. On this account, the ancient word, to acknowledge, or say yes, in any matter, was AN-AIK; to deny, AF-AIK; to own, or disown, and to ask, was ACS.

Negatives were originally made from NAG, to press down, put wholly down; MAG, to keep down; WAC, and WACN, or WAN, defect, lack, want; and HWAGD, diminished, lessened. The particular sense in which NAG, and MAG, seem to have been used, was in that of their compounds, NED, pressure, distress, want, need; and MANG, or MISSA, want, defect. HWIT, a little, and HWEON, a small part, as well as HWEG, small, wee, are common derivatives of HWIG, to whirl, waste, diminish. NAG became NA; WAC OUK; WAN UN, AN, and A; MAG MA; HWAGD HAUD. The use of these words is as common in India as in England. All the dialects possess them. They are found on the

Celtic mountains, in Russia, and in the whole extent of Europe, from the Polar regions, to the borders of Africa. The purity of the German dialects never triumphed more victoriously over that of all the other European tongues, than in the explanation of these words, of which the history had been completely lost, and on the derivation of which, the ablest classical scholars have written many absurdities.

As AIG and AIK signified to own or affirm, N-AIK signified to deny. From WACHT, a creature, or thing, the preterite of WAH, to grow or breed, was compounded NA-WACHT, NOCHT, not. In the Greek, and some other old dialects, AUKN, or EACN, continued, straightway, was contracted into OUN, which is commonly translated then, but it deserves a more expressive version. From NA, and OUN, came NON, no. The English none is from NA-AN, no one. In asking questions, AN-NE, and NON-NE, are used in Latin; MA-OUN, or MON, in Greek; and AH-NE, in Saxon. NI-NU, not now, is common in Visigothic.

The nature of the adverbs of place, there, thither, thence, &c. &c. has been already explained. The consignificatives DA, and RA, produce THID, in that; HWAD and HWATH, in which place; AGATH, (OTHERED,) in another place; DALATH, (DALED,) down; INPAD, up; AFT, off, or after in time, behind in place; YAIND, in that place, yond;

FAIRRATH, afar, put far off in place. All these, and similar words, signify a state: FAIRRA is far; FAIRRATH is farred, put far; but FAIRRATHRO is from afar, as if the word had been FARED-ER, not in a comparative, but simply in an adjective sense. DALATHRO, from down, or below; IUPATHRO, from above, and all the rest, are explained on this idea. The Greek form of these words may be seen in OICOS, a house; OICOTHEN, of, or from a house; OICOTHI, in the dative, not to a house, but *to the place*, or station of a house. In Visigothic, it was usual to add EI, *which*, to the adverbs, and, indeed, to all parts of speech. We accordingly find SA-EI, he who; FAURTHIS-EI, before that; THAREI, there that; UND THATEI, until that, that; UNT-E, until-that, or because-that.

The most remarkable adverb of manner is SWE, in *that* way, *so:* it is an ancient dative. And here it must be noticed, that these uses of the article, and the pronouns, required a dative case, the form of which is now obliterated. They likewise underwent reduplication, which, with regard to them, is an original feature of the language. In phrases where so is now sufficient, the Visigoths, and other Germans, used SWA SWE. THA THA, that that, or the the, is very common for that, or who; and the general sense now expressed by soever was always denoted by the redoubled pronoun. SWA HWAER SWA, so-where-so, wheresoever; SWA HWA SWA, whosoever; HWAS-HUN, for HWAS-HWAN, whoever; HWASUH, for HWAS-SWA-AUH, whosoever; HWAN-HUN, for HWAN-HWAN, ever; NI-HWAN-HWAN, never, will show the Latin scholar the origin of ubi-quam-que, (ubicunque,) qui-quem-que, quisquis, unquam, nequaquam, and the like.

THAU, in Visigothic, and THO, in Anglo-Saxon, are the old datives of the pronoun SA, the, or that, and now, called the article. This word, which signifies to, or for *that* thing, reason, cause, before mentioned, soon became a conjunction analogous to quia in Latin. According to the custom of the Latin, Sanscrit, and other kindred dialects, it occasionally held the place of SI, be it; GIF, or YABAI, and YAF, give. With AUH, add, or also, it assumed the form of THAUH, and THEAH, in which state it has egregiously deceived Mr Horne Tooke, who derives it from THAFIGAN, to grant. His imperfect knowledge of the Visigothic, not his admirable powers of discernment, occasioned this mistake. It is remarkable, that the conditional sense of would, could, should, or, to speak more correctly, the whole conditional mood, is, in the Visigothic gospels, generally expressed by the word THAU, or THO. For example, mann habaith, man has; mann thau habaith, man would have; mann habaida, man had; mann thau habaida, man would have had; ni-thau habaida, he would not have had; thau habaida? would he have had? friodedeith thau mik? would ye love me? In a different shade of the same sense, we find giban thau ni-u, to give or not. Saudaumye sutizo thau thus, for Sodom sweeter than thee. As the Romans said occasionally, dulcius quam mel, the Visigoths said, sutizo thau milith, sweeter than honey. In connection with AITH, EACTH, added, THAU forms AITH-THAU, in Saxon OTH-THE, or, as man, OTH-THE CYNING, man, or (added to that) king. SWE-THAUH CWITHA IZWIS, but (so for that too) or, however, I say to you. In cases of comparison, the Latin has melior ac tu, better join or add thou; and melior atque (act or auct-que, joined what) tu. In Gothic, this would have been, batizo thau thu, better to-that thou; in Saxon, beter thonne thu, better on-that thou. Our than is the accusative of the old demonstrative, SE, SO, THATA, that, masculine, feminine, and neuter. Theah ic lufige, though I love, viz. for-that-too I love, add that I love. The Latin may be quan-quam amem. Further illustration is unnecessary.

These, and the like adverbs and conjunctions, being generally in the dative case, and naturally adjectives, referred to some noun, such as WIHT, thing; WAEG, way; HWEILA, time; STAD, place. We must not carry this principle too far; for though we see HWAI-WA, in what way, which is the Visigothic form of HU, how; in Latin, quo-modo;

yet probably the time never was when the nouns were fully expressed, and the ellipsis supplied. The mind easily comprehends and forms this kind of abbreviation, and, in its rudest state, is impatient of verbiage. The fiery spirit of a Gothic warrior would have been oppressed with the necessary but fatiguing minuteness of an English statute.

The adverbs mark the general relations of time, place, and circumstance; the prepositions denote similar relations, while referring to an object. The verbs AG, to go, or move; RAG, to run, or go; GAG, to go; HIG, to hie, to go; FAR, to go; BIG, to move, stay, reside; HAF, or HAB, to lift; WAG, to go; NAG, to press and put down; MAG, to join; DWAG, to work, furnished the principal names of those relations, to understand which requires a narrative of some ancient opinions.

All the tribes which descended from the inventors of this language, considered the East as the principal quarter of the horizon. The name of the right hand, which was given from TAC, to take, is bestowed on the South by the Celts, Cymri, and Hindus. The opinions of the Greeks and Romans on this matter are well known. The south of India is called the Dacshin, the right hand side; the south is termed Deas, or the right hand, in the Scotch and Irish Gaelic; and Deheu is the right hand and the south in Welsh, the name of Deheubarth, the right hand part, being the appellation of

South Wales. In India, the North is called Uttar, the upper region, the mountains of Himalaya being in that quarter. But though the other dialects disagree with the Sanscrit in that particular, they all allude to the right hand, or fortunate movement, which imitated the course of the sun. The Celts compassed the sacred carn of Belen three times, from right to left. The morning station of the Druids was on its eastern side, with their faces fronting to the rising sun. The Teutonic name of this quarter of the horizon was EACST, or east, the place of rising or *beginning*: the opposite quarter was called WIS, WES, or west, from WISAN, to remain, rest, set. The morning was ECER, or air, from EAC. When this word was applied to time, it signified before and beginning, to place, present or in front. From, or beginning at, was OR and ER; because the point of beginning is often the place, time, or object, whence, or out of which a thing arises: ER signified out, out of; ORD, from OROD, a beginning, outgoing, issue, series, point, peak or extremity, a weapon; AERRA, ancient and first; AERER and AERR, earlier; and AEREST, erst, or formest.

The verb GA, go, has in the preterite GAN: compounded with AN, upon or on, it produces AGAN, on-gone. What was before the face, let it be objects, place, or position of whatever kind, it was called by the founders of language GAN and

A-GEN. AGENES signifies in the state of being against, and against is from AGENESOD, put in the situation of AGENES or AGANIS. The radical idea is recognizable in such phrases as I gane you, viz. I gone to you; a man gane you; a man gone (that is, before) you. The philologist must note this use of verbs of motion; and also, that whatever is before an object is opposite to it. Against me may signify *before* me, opposite to me, contrary to me. The prevalent and general idea is that of before. FAR, to go, produces the adjective FARA or GEFARA, going or gone. What is far off is considered as gone. He is far from me, was originally understood he is gone from me. Hence FAIRRA, in a gone state, far. As GAN means before and against, FARA means in some dialects at, going to, consequently before; and as the presence of an object is a point whence others may proceed, FARA signifies from. Two objects close by or at one another are said to be beside. BY, which originally meant at, often signifies beside, and, in a secondary sense, beside the other object; for example, the by road, mark, or line, which is equivalent to being off them. Hence FARA often means off, beside, wrong. In the Teutonic dialects, FARA is not so much used as the preterite FOR or FAUR, (*gone*). For me, for the city, for heaven, signify nearly the same in the old language as GEN me, GEN the city, GEN heaven, viz. in the presence, or before. As the space before may be considered either near or far, FOROD or FOROTH signify forth, in a fored state. Applied to time, FOR denoted beginning; hence the adjectives FOR-MA or FOR-IMA, belonging to fore; and FOREST, first: but, taken in the view of time before us, that is, time to come, it may mean after. The word WARD or WAIRTH, a contraction of WAGERED, moved, turned, inclined, is often affixed to these prepositions. Hence we have FOR-WEARD, in the state of being turned before, that is, inclined to the position of before; which must not be confounded with FOROTH-WEARD. FOR, therefore, signifies before in time, place, and circumstance. One of its secondary senses is instead of, as in the phrase EYE for eye—a shade of meaning often expressed in the Teutonic dialects by GEOND, against, and UFAR, upon or over. In compounds, FAUR or FOR is used in two senses, viz. forth or forward, and before. So FOR-DON, to do clean forth or completely; FOR-GNAGAN, to gnaw away or cut; FOR-HIGAN, to go clean forth or away, to forsake; FOR-GIFAN, to give away or give up completely; GETAN, to catch, hold, get, remember; FOR-GETAN, to hold away or forth, to let hold go away forth. As GA, go, in the sense of finish or execute an act, is joined to many verbs, so FOR is analogous to it. Examples of this use are numerous. WAG, shake; GA-WAG, perform the act of shaking, go the deed of shaking; FOR-

WAG, execute the act of shaking, make it proceed forth to a close; AN or A-WAG, put on the act of shaking; BI-WAG, put to the act of shaking; BE-WAG, any object. These very energetic words have been called by the grammarians intensive, frequentative, and ornamental particles. When FOR signified before, it was written FAURA or FOR-E, which is an adjective raised from the preposition FAUR, gone.

RAG, as has been mentioned, signified to go rapidly and rudely, to rush or run. It was particularly fitted by this sense to denote rise, issue, or race. It therefore appears in the signification of from, before, and against, in the Cymraig and Celtic. In Teutonic, FRAGM or FRAM means originating, running, proceeding. FROGMA, which is the derivative of FRAG, run, through the medium of the preterite, is in use for a root or beginning. The reader must here recollect, that to begin is itself from BI, upon, and GAN, to go; BI-GIN and BI-GANG, to set a-going. FRAM or FRA, which is the same, is analogous to FORA, before, and is often substituted for it. This word is in Celtic ROIMH; in Cymraig RHAG and RHA; in Teutonic FRA and FRAM; in Greek and Latin PRO; in Slavonic PRO and PRI; and in Sanscrit PRA. In all these it signified, or continues to signify, before in time; before, forth, forward, along, away forth in place. In Sanscrit, both PARA and PRA mark the east;

and, by an ancient but secondary use, they mean to, at, put to what has preceded. Accordingly, they both denote again, repeated, added; also the back, that which comes after. This signification, which, as it is contradictory in appearance to the original one, cannot be too carefully observed.

The participle GEONA or GAINA, gone, in its proper sense, produced GAINS-GAINA-GAIN, yon man, woman, and neutral object. HIGN, the preterite participle of HIG, go, formed HINS, HINA, HI-TA, he, she, it, of objects gone or set at a distance. These are the first demonstrative pronouns. SA, SO, THATA, meant this proper or self-same object; but GAINS and HINS, yon, gone or distant object. From GAIN, gone, or yon, came GAINOD or GEOND, yond, meaning in yon place; hence GEOND familiarly signified over, beyond; and HIND, formed by the same method, signified gone by or behind. In its sense of gone, GEOND meant before, opposite, against, like its synonymes FOR, AGANES, and FRA. Hence GEOND and UND, against, opposite, instead of; which in Greek is ANTI. UND is also used for to and until, in the sense of gone or going to; as in the phrases UND HIMIN, to (gone) heaven; UND HINA DAG, to this day; UND HALYIA, to hell, the covered or hidden place. The adjective UNDAR, viz. gone, in the state of gone, was applied to mark the relation of one object below another. So UNDAR LIGUR, under the bed or place of ligging; that past the bed. The derivative UNDAR-O, from beneath, is more in use: it is analogous to its opposite UFAR-O, from above: for, from HAF or HAB, to lift, came HOB and HOF, lifted. These pronounced in some dialects SOB and SOP; in others UB and UF, were expressive of opposite but connected relations. Thus LIUHT UF MELAN meaned light under a bushel, that is, light lift bushel; MANN UF SKADAU, man under the shadow, man take off shadow; MANN UF HROT MEIN, man below my roof, man (lift) my roof. But observe the adjectives UF-AR, UF-A, and UF-ANA, all signify supernal, upper, elevated. Hence UFAR is above, upon. Another form of this word was IUP, in Greek EPI, elevated, lifted. UNDAR, UF, and NEOTHAN, from NAGTH or NAGD, depressed; and LOG, laid, levelled; are nearly synonymous.

The verb AG, go, produced the oldest of the prepositions. It is found in Gaelic and British, in its radical active sense of moving, touching, effecting. Its derivatives are AGD and AGT, moved, touched, *at;* and AGANA, or ANA, on. With BA, the second consignificative AG, formed AGBA, by contraction ABA, moving, touching, going at or on; hence it is synonymous with AD, for AF TAIHSWOM SITAN, at the right hand to sit, is the same with AD DEXTRAM SEDERE. The idea is to sit adjoining or touching the right hand. Though OF seems to imply separation, there is none in the original use of it. I come from the field, and IK CWIMA AF HAITHYAI, I come off the field, originally implied close conjunction. I come touching the field. I perform coming go or gone or begun the field. Accordingly we find " aet his sylfes muthe gehyrde that," ab ipsius ore illud audivit, " from his own or at his own mouth he heard that." To fight off horseback is common, instead of to fight on horseback. It is a usual observation among philologists, that the dative and genitive are interchangeable; that the son of David, and the son to David, are nearly synonymous expressions. This arises from an idea of a necessary union which exists between the cause and the effect, from the association of contact in all cases of causation; for the vulgar opinion connects the notion of active power with immediate union in respect of place.

The proper sense of AF and AB is adjoining, acting closely. Like most of the other names of relation, it is susceptible of opposite meanings. When an object was said to be AB, with regard to time or place bygone, AB then signified former, ancient, remote, off. When it was used as a noun, to signify the off part, it was frequently applied to the back; and, in this particular sense, it produced AFOD or AFT, back, again, anew; for many of these prepositions had this derivative signification. For instance, AGAN and GEN mean added, repeated, again; ITERUM, from ITUM, gone in Latin: SWAR, to speak truly or firmly, AND-SWAR, speak on, or again: GILD, to pay; FRAGILD, pay again, repay; BIND, bind; AND-BIND, anti-bind, that is, loose; HUL, hide; AND-HUL, un-hide. We have afar, an adjective, belonging to AF, viz. behind; as AFAR THRINS DAGANS, behind, that is, after three days, not meaning three past days back, but at the back of three future days. As a noun AFAR and AFORA, signify *off*-spring, posterity. AFTAR, AF-OD-AR, gives AFTRA, again, anew, additionally. AFTUMA, having the property of AFT, or AFTMADE, was once common: AFTUMAR and AFTUMISTA, AFTOMER, latter; and AFTMIST, last or latest, are found in Visigothic. I have heard the Scotch shepherds say, " Grup the aftmost sheep," that is, lay hold of the sheep farthest off.

The prefixing of AB or AF to a verb, besides the usual sense of off, as in the case of AF-GANG, AF-SLAG, AF-MAIT, go off, strike off, cut off; imparted sometimes the idea of finishing. To AF-SLAY, FOR-SLAY, ON-SLAY, FRAM-SLAY, DOWN-SLAY; besides the proper meaning of the act, all implied a completing of it by going through with the action. I forswear water-drinking, means I go through with, I execute an oath against that custom. In another sense, I forswear denoted I go through my swearing, that is, break it. But AB, for the most part, preserves its general meaning of ON-WAEGE, away, on way, from, off, from the object, or from the line of the object.

AFT, in composition, is frequently written EFT, and is synonymous with ED or ID, from GAED, gone. These words answer to the Latin RE, which I think is from RIG, the back. It is certain that IBUKAI, to the back, from IN or AN; BUKAI, ad tergum—are found in Visigothic. What turns much round is in Teutonic GIDDIG: the root is GIDD, turning; whence the verbs ID-RIG, to feel pain again, to repent, to rue; ED-CIR, to turn back; ED-CWIC, revive, reanimate; and a number similar to these in all the Teutonic dialects.

THAIRH, through or over; US and UTA, out; MID, with; GEMANG, among; WITHRA, near, against; are derived as follows: THWAIRH is cross, from THWARIG, an adjective of THWAR, to turn; THWIRLS, twist round. The origin of UTA is WAG, touching, joining: in Greek this word is EC or ECS, in Visigothic it is US; but the radical appears evidently in the Sanscrit WAHIR, an adjective, signifying outer, external, adjoining. Another preposition of this nature is SE, SINE, and SUND, separate, disjoined; the two first of which words are datives of SWA and SWIN, a whole, a continuous portion. Things which are in distinct masses, whether these be particles or mountains, are sundries. Without, in this sense, is different from external. MANN SUND FOTA would mean homo sine pede, a man separate the foot, a footless man; while MAN UTANA FOTAUS is man not in a foot; MANN US FOTAU, homo ex pede.

In this sense, wanting-too or also, we find INUH, from WAN, defect. WAN appears in "ainis thus wan ist," of one [thing] to thee want is; and in a multitude of Anglo-Saxon examples. The Alamannic abounds in them. In Greek INUH is ANEU: it always governs the genitive.

MID and GEMANG are from MAG, to gather, compress, unite, mix. MIGD, accordingly, signifies joined, and, of course, in company. The adjective MIDIG means among, in the middle of. MID-DAEL, the mid part, is now written middle. MANG, mix, is from MAGING, AN-MONG, in mixture; AN-MONGES, a genitive used adverbially; and A-MONGEST, are forms already illustrated. WITHRA is the ordinary ancient form of with; a noun derived from WIGD, turning, going. Like FOR and GAN, this word meant close to, at, before, and hence opposite. In composition it signifies close before, adverse. We have many examples of its use in this character. The verbs withstand, withhold, withdraw, and hundreds besides, according to their respective senses, are translated stand against, hold against, draw in opposition, and the like. With is rather the English than the continental form of this word. The Dutch and Germans write it WEDER, and some relics of its compounds still preserve the ancient orthography. For example, to WIDER, or weather (oppose, go against,) a storm, and WIDERSIN, contrary; WIDERSINES, (genitive) contrary-wise. By signifying opposite it came to mean returned, retorted, sent or done again. It is not directly from WITHAN, to join; and the reader must observe, that it never signified *with*, until it had denoted turned towards before, in opposite conjunction. It was little used until MID became obsolete.

BIG, INN, and DU, are the last words of this order which require explanation. The one is from BIG, the diminutive of the radical BAG, to work, and signifies touching, working on closely. The verb BIG itself is almost coëval with the radicals in the sense of move, act, work, live or stay in a place. BIG is, therefore, a station, a residence. To settle in a place and have a house on it is BIG, nearly synonymous with WIG and WIN, its descendant. There was no original name for the relation IN except ANA or ON, already described. Accordingly, HE IS ON HUS, he is in the house, is more common in Anglo-Saxon than any other phrase of similar import. INN is merely a corruption of ANN, on, the usual form in the Celtic dialects. In these very ancient varieties we find many lights on this intricate subject. In them OC, or EAC, from which is written O; AG, with; ER, from, at, to; HWNT, (HIND,) over, beyond; UCH, from WAH, or HOH, lifted; CER, close, strait; RHAG, before; GU, to, gone or go; AIG, at; THAR, across; AS, out; and MEADHON, amidst, or in; are excellent illustrations of the other prepositional forms. DU, to, is, as Mr Horne Tooke has justly observed, from do, to act. It is found in Welsh and Gaelic, in the last of which it expresses the dative as in English. The root DWAG, to act, drive, turn, bend toward, produced this preposition early in the second period of language.

DWIG, division, or separating, and AM, or AMB, conjunction, were also in great use in the ancient dialects. In Greek these were written DIA and AMPHI, in Latin AM and DIS, in Visigothic DIS, and in the other dialects EM, and YMB, or YMBE. AM and YM are plentifully found in the ancient British, but the grammarians have not understood their proper sense. There are many pages of the compounds of these in German and Anglo-Saxon. Of these words, an ample description may be seen in the second part of this work.

It may gratify some readers to peruse a list of derivative adverbs and conjunctions, the more common of which will be found in Note D. *

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* Note D.

CHAPTER VIII.

Origin of the Names of Numbers.

The different appellations of numbers have been reckoned the greatest effort of barbarous invention. Some opinions have been held with respect to the limited exercise of abstraction among savages, which, it is to be doubted, are founded on questionable authority. The people discovered by the French academicians in South America, whose arithmetic did not exceed the number three, seem to have wanted a human understanding: for, before the tribes which colonized Europe had separated from the parent stock, the names of numbers were formed, nearly in the same state, in which they were afterwards introduced into Germany.

Continuity or undivided space, matter, or time, is easily understood and named. Division, which is generally effected by action and force, is susceptible of being marked by the verb or noun of the particular operation which has produced it. Accordingly we find EAC, SUND, HAL, FAG, or any word indicating collection, junction, or compactness, applied to express unity. Our later terms are a whole, an extent, a body, an amount, an aggregate, a lump, a mass, and the like. Division we often express by a section, a fragment, a part, a cut, a slice, a chip, a lot, a handful. All these, and many others of the same kind, were as easily invented as they are obvious in their use. The difficulty lay in the intermediate numbers, which have no natural property by which they can be distinguished. As far as a subject, wholly beyond the reach of history, may be determined; it should seem, that our remote ancestors used a cord, or tally, on which they knotted, or notched, a few of the primary numbers. The names certainly allude to a practice of this nature; and the adoption of ten, at a considerable distance from unity for the periodical number, intimates, that they had a considerable share of divisions before them. The method of computing by the fingers may have determined this; in support of which opinion we have been referred to the similarity between ten and the toes. I cannot confirm that argument by any probable evidence from philology. The names of numbers and their derivations, so far as I can ascertain them, for several of them are doubtful and obscure, are these:

I. Eac, ek, eacen, ain, and an,* one, from eac, to continue, add, join.

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* Note E.

II. TWEG and TWAG, twa, two, from TWAG, divide by force, cut.

III. THRIG, THRINS, three; from THRIG, to throng, press together.

IV. FEDWAR, four; the conjunction, from FAGD, a junction. This is a noun formed by adding the consignificative RA to FED.

V. FIMB, or FIMF, five; belonging to the conjunction, that is, to four.

VI. SEACS, or SAIHS, six, from SEC, to cut; the notch or division.

VII. SIBUN, seven, from SIB, related, viz. a-kin to the foregoing.

VIII. AHTO and AHTAU, eight, (evidently an abstract noun,) addition, from AC, or EAC, to augment.

IX. NIGON, NIUN, nine; the near, nigh, last, next to ten, from NIG, to be close, to press.

X. TIGUND, or TAIHUND, ten; either the tying or the tokening, that is, the index number. It is a present participle from TIG, to tie, or TAEC, to show, point out.

The other numbers are duplications of these, and proceed as follow:—AN-LIBEN, one left when ten is counted; TWA-LIB, two left after ten; THRINS-TIGUND, three-ten; FEDWAR-TIGUND, four-ten; FIMF-TIGUND, five-ten; SEACS-TIGUND, six-ten; SIBUN-TIGUND, seven-ten; AHTO-TIGUND, eight-ten; NIGON-TIGUND, nine-ten; TWIGTIGUND, or

TWINSTIGUNDS, two tens; THRINSTIGONDINS, or perhaps TIGONDA, three tens; FEDWOR-TIGONDINS, four tens; FIMF-TIGUNDINS, five tens; SEACS TIGUNDINS, six tens, &c. &c. NIGON TIGONDS, nine tens; TAIHUN-TEHUND, ten tens, commonly contracted into HUND.

The same process of composition produced the centenary numbers, but the great length of the words caused them to undergo abbreviation. Accordingly we find THRINS-HUNDA for THRINS-TAIHUN-TEHUNDA. The Visigothic, of which we have but a few fragments, supplies us not with other examples. Instead of TAIHUN-TAIHUN-TEHUND, we find its abbreviated form THUSUND, a thousand.

The term MILLE, which the Greeks have corrupted into CHILIOS, is not a name of numeration like thousand, but a word derived from MICEL, meikle, or great. The hardy savages of the north were at the trouble of summing up the units: their southern kindred viewed them in the aggregate, and called it MICLE, or MICLEI, a multitude. The Greek MURIOI is of similar descent, and comes from MAER, many, a many. The Indians have a variety of such terms for the higher divisions of numbers; which might be considered as some proof of their ancient application to science, were it not also certain that something of the same kind may be found among the Celtic tribes.

These names afford an admirable test for determining the relative affinities and descent of the European nations. All the tribes either got them directly or indirectly from the inventors; but it is evident, from the slightest perusal of them, that the Teutonic nations alone have preserved them in tolerable purity,—a proof that these nations have descended from the primæval race in a direct line, that they have never been mixed with foreigners, and that, while the Celts, Greeks, and Hindûs, have all deviated more or less from the original, the Teutones have adhered to it with a pertinacity, which could not have been maintained, but at a distance from all intercourse with the south. I am disposed to think that the seat of the Teutonic tribes, before their entrance into Germany, was far to the north-east, probably about the lake Aral, or in the vicinity of the Ural mountains; that they never settled on the Euxine, or descended the Wolga, Tanais, or Dneiper; but entered Germany, at an early period, by traversing the Russian and Polish forests. The Semnones were, in the time of Tacitus, allowed to be the oldest German tribe. Their residence was on the Oder. They were at the head of the Suevic confederation, which extended to all the tribes of that kindred, and included the greater part of the Teutonic name. It is well known that the Alamanni were an immense colony, detached from these hordes. By a comparison of the Visigothic and Alamannic, it appears evidently, that the Goths, Vandals, Lombards, and Burgundians, were of Suevic extraction; and more allied to the Suevi than to the western Germans, who seem to be off-sets from the Suevic body, at a more remote period. This and many other circumstances lead me to believe that the Suevi were the oldest German nation; that the other tribes were their descendants; that their settlement on the Oder and towards the Vistula, which must have been early, was made at their entrance into that country from the plains of Poland, or the northern side of the Carpathian range. The table which is inserted below will greatly illustrate the history of Europe, in what pertains to

NAMES OF NUMBERS.

	1	2	3	4	5	6	7	8	9	10
Teutonic—	An,	twa,	thrins,	fedwor,	fimf,	saihs,	sibun,	ahto,	nigun,	tigond, taihund and tehund, tigons.
Celtic—	Aon,	da,	tri,	ceathar,	cuig or corg,	se,	seachd,	ochd,	naoi,	deich.
Latin—	Unum,	duo,	tria,	quatuor,	quinque,	sex,	septem,	octo,	novem,	decem.
Greek—	Hen,	duo,	tria,	tessares,	pente,	hex,	hepta,	octo,	ennea,	deca.
Cym.—	Un,	dau,	tri,	pedwar,	pump,	chwech.	saith,	wyth,	naw,	deg.
Slav.—	Odine,	dva,	tri,	cheteire,	pyate,	sheste,	sedme,	voseme,	devyate,	desyate.
Persic—	Yek,	du,	seh,	chehar,	punge,	shesh,	heft,	husht,	nuh,	deh.
Sans.—	Eka,	dwi,	tri,	chetur,	punchan,	shash,	saptan,	ashtan,	navan,	dasan.

In composition, dasan, ten, is dasat.*

The number twenty is in Teutonic TWAIMTIG and TWENTIG, in Celtic FICHID, in Latin VIGINTI, in Greek EICOSI, EICONTI; in Cymraig UGAIN, in Slavonic DVA-DESYATE, in Persic BEEST, in Sanscrit VINSATI. DESYATE, ten, is added to all the numbers in Slavonic from twenty to ninety inclusive; and ATI or ITI, a fragment, as DASATI, ten; may be seen at the close of the same in Sanscrit. The Greek has TRIACONTA, TESSARACONTA, &c.; the Latin TRIGINTA, QUADRAGINTA, QUINQUAGINTA, &c. thirty, forty, fifty; which in Teutonic were THRINSTIGUNDS, FEDWORTIGUNDS, FIMF-TIGUNDS. Observe that the Greeks and Latins appear always to have used TIGUNDA in the neuter plural. TRIACONTA and TRIGINTA are instead of TRIA-TIGUNDA, three tens; and so of the rest. The Cymri said DEUG AR HUGAIN, ten on twenty, viz. thirty; DEUGAIN, for DAU-UGAIN, two twenties, viz. forty; PEDWAR UGAIN, fourscore; PEDWAR UGAIN A DEG, four twenties and ten, ninety. The Celts reckoned in the same manner, by FICHID, twenty: UGAIN is a corruption of VIGIN-TI, which is itself from TWITIGUNDI, two tens: FICHID is for VIGID, also from VIGINT-I. The centenary number in Teutonic is TAIHUNDTEHUND, ten-ten, or, by contraction, HUND and HUNDA; in Celtic CEUD; in Cymraig CANT; in Latin CENTUM; in Greek HECATON; in Slavonic SATE or SOTE; in Persic SAD; in Sanscrit SSAT. The Greek HECATON is a skeleton of TIGUNDON; for TIGUND-ON in that dialect lost the N before D or T, and ON is the neuter termination. CANT stands for HUND: the Latins added their neuter affix. The Celts and Cymraig nation use MILE and MIL for a thousand, in which they coincide with the Romans. The

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* Note F.

Persians, Slavi, and Indians, tribes of one particular race, use SAD, SOTE, and SSAT or SAT, for a hundred: SAT is the last syllable of DESAT-DESAT, ten-ten. The Slavonic word for thousand is TEISIACHA or TEISIATSHA, which stands for DESIAT-SAT, ten hundred. The Hindûs use SAHASRA, the composition of which is not so evident; but the Persic HUZAR is its obvious descendant.

The conclusions resulting from these specimens, taken along with an examination of the several dialects, are, that the nations in question are from one and the same stock; that, nevertheless, they are connected by special affinities; that the Persians and Indians must have been one people, about the time of the Assyrian empire; and that the Slavi or Sauromatae were northern Persians, who had crossed the Araxes, and dispossessed the Scythians; that, further, the relation between the Celtic and Roman is considerable, and between the Roman and Greek still greater; but that the Teutonic stands by itself, original, and less corrupted than any of the others. The ancient British or Cymraig, the base and general structure of which is Celtic, approaches closely to the Teutonic in the names of numbers, and in a variety of particular words. There can be little doubt, that the progress of emigration westward proceeded in this order; first, the Celtae, by the way of the Euxine, and along the Danube, into Gaul; next, the Cymri, in the rear of these, and originally part of them, though changed in respect of language by long separation. The Cymri must, from an evident resemblance in their speech to the Teutonic, have resided long in the vicinity of the Gothic race. At length the Cymri occupied Gaul, and the adjacent countries; but they were soon followed by the Teutonic nations, whom they for a time resisted ably, and even invaded in their territories beyond the Danube. The Cymraig Gauls carried their arms along the Danube into Illyricum and Dalmatia; they took possession of the Alps, and colonized the whole north of Italy.

In the south of Europe, the Romans must be considered not so much of Greek descent as allied to the general stem, from which the Greeks arose. It is doubtful whether the Hellenic tribes originally passed through Lesser Asia, or traversed the deserts on the Euxine. There is abundant reason to suppose that the Greeks and Thracians were the same people, which in remote times had coasted along the southern shores of the Black Sea, and entered Europe across the Hellespont. If we knew the history of the Cimmerians, that nation which the Scythae expelled from Taurida; our inquiries into this subject would be greatly promoted. All we can depend on, as to their affinity with other tribes, is that they were of the race of the Thracians. They were driven from the Crimea by the Scythae, an

Asiatic horde, which antiquaries of all kinds have not scrupled to identify with the Goths. I consider the proofs commonly produced from history and etymology, in support of this identity, as vague and every way defective. The Scythae were overpowered at a late period by the Sarmatae, who kept possession of all the countries on the northern shore of the Black Sea, till the Goths, Alani, and Hunnish nations, forced them into the Carpathian deserts. Their descendants, the Antes, Venedi, and Slavi, were the parents of the Poles, Russians, and other divisions of that race.

PART SECOND.

CHAPTER I.

Introductory Remarks on the Ancient History of Greece, Scythia, Persia, and India.

THE Second Part of this Work contains an application of the facts already illustrated to the Greek, Roman, and Indian languages; that the classic reader may possess the means of combining a knowledge of these tongues with the history of mankind. It would not promote this purpose, to examine minutely the fables of the Greeks, respecting their origin; but a few observations on that subject may be proper at the commencement of this undertaking.

The Ionians and Dorians were the principal nations of the Greek race. The seat of the one was Attica, and of the other Thessaly; though, it is not to be doubted, that an accurate survey of the Greek tribes would have furnished a better account than, at this distance of time, can be gleaned from ancient authorities. In early ages, the country, afterwards called Argolis, sent colonies into Arcadia; whence a body of Greeks, under the name of Pelasgi, emigrated into Thessaly. The Pelasgi, of whose language and affinities we know nothing, were expelled from Thessaly, by a prince called Deucalion, sovereign of the tribes which wandered in the neighbourhood of Parnassus. These tribes were termed Leleges and Curetes: they were of various descent and kindred. Deucalion, having formed them into a nation, governed Thessaly till his death. He was succeeded in that kingdom by his son Hellen, from whom the Greeks assumed their name. He had another son, Amphictyon, who, by marriage and usurpation, obtained the sceptre of Attica. A close intercourse was established between these two districts, which afterwards pointed out an asylum at Athens to Xuthos, the son of Hellen, when expelled for his ambition from Thessaly, by his brothers, Dorus and Aeolus. A part of the subjects of Hellen, under Dorus, made themselves masters of the country around Mount Pindus, and what was afterwards called Perrhaebia; but they were soon compelled to yield it to the Cadmeans, followers of a Phoenician chief who had settled in Greece. They were pent up by them in the little district called Doris, till the bravest of their population assisted the descendants of Hercules in prosecuting his claim to the Peloponnesus. The Dorians, who followed the Heraclidae, founded the kingdoms of Sparta and Messene. The Aetolians and Locri spoke the dialect of the Dorians, because they were descended from the Leleges, or subjects of Deucalion in Thessaly. That country was also named Eolis, from the eldest son of Hellen; Dorus and Xuthus having become adventurers.

The latter of these chiefs had, during his asylum among the Athenians, a son called Ion, who was employed by them to lead a portion of their superfluous countrymen into Asia Minor. This was the first establishment of the Greek colony which settled in Ionia. The Eolian emigration commenced about A. C. N. 1214, the Doric still earlier, and the expedition of Ion, who had previously attempted to fix the residence of his followers in the Peloponnesus, took place about the year 1391 before the Christian era.

From the collected evidence of the Greek writers, it appears that all the Doric, Aeolic, and Aetolian tribes were originally from the country or confines of Thessaly; but all the Ionian from the south. It is certain that the Attic dialect is that of the Ionian colony, with this difference, that the Ionic is soft, uncontracted, and original, but the Attic short, contracted, and possessing all the marks of much cultivation. The Ionic is the more ancient in form; but the Attic has assumed a more decided and elegant appearance, at the expence of its originality. The writings of Homer and Hesiod have transmitted to us the Ionic in a purer state than any composition of latter ages could possibly have done. Nothing similar to these remains in the ancient Attic; but all that has been preserved tends to confirm the opinion of history regarding the inhabitants of Attica, who boasted that they were Aborigines, and had never changed their country. With respect to that assertion, it can only be affirmed, that they were one of the first tribes of the Greek name, which had effected a permanent settlement; that they were genuine Ionians; and that they had made greater progress than their kindred in civilization, by the assistance of some Egyptian emigrants.

The Ionic dialect appears to have been the ancient language of the Peloponnesus in the time of the first sovereigns of Argos. That state produced the Pelasgi, who were probably a barbarous colony of the inhabitants of southern Greece. The Argian Pelasgi are computed to have entered Arcadia A. 1904 before the Christian era, and to have invaded Thessaly about twenty years after their conquest of Arcadia. They were expelled from Thessaly by Deucalion, A. C. N. 1541, about 270 years before the taking of Troy. Homer is believed to have been born 947 years before the

Christian era, and about 324 years after the destruction of Troy. He was undoubtedly, as his language sufficiently proves, along with historical evidence, an Ionian Greek. Between his time and the Pelasgic emigration from Argos, is a period of 600 years, in which time the Pelasgic dialect must have undergone a very considerable change.

Pelasgus, the Argive prince who emigrated into Thessaly A. C. N. 1883, left a son called Lycaon in possession of the throne of Arcadia. Peucetius and Oenotrus, sons of Lycaon, founded each a colony in Italy, seventeen generations before the Trojan war, about the year A. C. N. 1837. About 60 years before the taking of Troy, the Arcadians sent another colony into Italy under Evander. It is maintained with great plausibility by Dionysius of Halicarnassos, that the Aborigines of Italy who received Evander, were the descendants of the colonies which had been first established by the sons of Lycaon. As there is support to this opinion furnished by history, and as the Latin tongue is evidently a dialect of that language, which in Greece afterwards became Doric and Ionian; I readily assent to the truth of the Pelasgic colonization of Italy, but decline to enter into a detail of minute notices, which throw no light on the remote origin of the Greeks, and only a feeble ray on the Roman antiquities.

The Greek nations must accordingly be divided into Ionian and Doric. Under the Ionian name must be arranged the Athenians and their colonies, in Asia or Europe. The Spartans, Aetolians, Macedonians, Dorians, Boeotians, Aeolians, Sicilians, belong to the other. A slight variety in their dialects discriminated the parts of these great classes. At the same time, it is perfectly easy to assign any writer to his natural division. Tyrtaeus is an Ionian, though his muse, one of the noblest that ever animated valour, breathes the spirit of Lacedaemon. Pindar and Alcman are Dorians; Anacreon, Hesiod, Simonides, and Homer, though different in many respects as to language, write in the Ionic dialect.

SECTION II.

Though we have notices concerning the Greeks, which remount to about 2000 years before Christ; not a word can be discovered in them, respecting the origin of that people. All we learn is, that the Athenians were very ancient, and esteemed themselves Aborigines; and that the current of emigration fluctuated variously, from the Peloponnesus to Thessaly, and backwards from that quarter. Nothing is said to prove the remote affinity of the Greeks and Thracians, a connection which, however, must be exceedingly probable. We have so few monuments of the Thracian tribes, that nothing but painful industry, aided by intense erudition and judgment, could assemble some particles of information on this subject. I shall content myself with referring the reader to the note, for a few particulars concerning the Briges, a Thracian tribe which emigrated into Asia, and became known in after times by the name of Phrygians. As the Getae, who lived in the angle formed by the Danube and Euxine, have been confounded with the Goths, I subjoin also some observations on that people.

But we must enter Scythia itself, that immense country, the plains of which have been the cradle of so many nations; from which the subverters of the south have issued so frequently, that hardly a people may be found that has not an interest in its history. All the tribes, which successively occupied the desert plains on the north shore of the Euxine, came from the east. Herodotus,* our best authority on this subject, informs us, that the Cimmerians were driven from their country of the Crimea by the Scythae, a tribe from the vicinity of the Wolga, about A. C. N. 633. That people, which has been represented as related to the Thracians, retired towards the Danube, after a ruinous engagement near the Tyras or Bog, in which they lost the bravest of their warriors. The Scythae were allied to the Persic and Indian nations, on whose northern frontiers they had originally wandered. In the time of Herodotus, about 400 years before the Christian era, the Scythae were in league with the Sauromatae, a kindred race, supposed to be, like themselves, from the north of the Caspian Sea. That tribe, in after ages, either destroyed or confederated with itself the Scythae, and multiplied into innumerable hordes all over the north-west frontiers of Asia, and in the regions from the Caspian to the Baltic. The Slavi, one of these, were the ancestors of the Poles, Russians, Bohemians, Croats, Morlacci, Vends of Mecklenburgh, Lettes, and several other nations.

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* Note G.

CHAPTER II.

History of Greek and Latin Nouns.—Cases.

THE Greek and Latin languages, though, for many reasons, they cannot be called dialects of one another, are nevertheless closely connected. The Latin appears to be the speech of the first Greek colonies which entered Italy, at a time when the dialect of southern Greece was very different from what it afterwards became in the age of the principal Greek writers. As I have already (Part I. Chapp. III.—V.) related the history of the two first stages of our language, I may now, without impropriety, follow the ordinary grammatical method, and explain the properties of Greek and Latin nouns together, before proceeding to a view of the verbs and indeclinable words.

Greek and Latin substantives and adjectives are formed by the very same consignificatives which are used in Teutonic. The three ordinary affixes of gender are SA, A or I, and ON or UM. It has been stated, (Chap. IV. Sect. 1. Notes and Illustrations on the origin of genders,) that SA, AG or IG, were arbitrarily but naturally allotted to mark a masculine or feminine agent. Both SA and AG originally denoted hold, possess, then self, (Part I. Chap. IV. Sect. 1, towards the beginning,) and, lastly, he or she. It cannot, therefore, be matter of surprise, that words ending in s should often be feminine as well as masculine; or that words ending in RA (commonly AR, ER, IR, OR, and UR) should show a like variety in this respect; for it is only by arbitrary appointment that RA, *work*, signifies he or she who works. In plain English, we say a ruler, a divider, a cleaver, and we sometimes mean by these a king or director, a distributer of portions, a cutter of wood; at other times, a rule for measurement, a large spoon, and a knife. When the Latin nations said COCHLEARE, MARM-OR, DEC-OR, (DEC-US, anciently DECOR,) RUR (RUS,) JUB-AR; and the Greeks CE-AR, a heart; ONAR, a dream; STEAR; fat; and the like; though the termination was masculine or personal, the object was not; therefore they declined it as neutral.

The bare or crude noun, without any termination, save the very short vowel of the consignificative, was properly the neuter. Thus LAG-MA, BRAH-MA, MAG-LA, MAG-NA, RA-PA, or, as they are often written, LAM, BRAHM, MAL, MAN, and RAP, are purely neutral. But all the ancient dialects, from Ireland to India, show that it was usual to join to such crude nouns the consignificatives DA or NA, in the forms of TA or AN, ON, UN, UM or OM.

We have ALLATA for ALL, every thing; HITA for HIG, same or this thing, it; THATA for THA, the or that thing; HWA-TA for HWA, same or which thing. In Latin we have UM or OM, and in Greek ON, joined to neuters of all kinds. These consignificatives gave the word a condensed meaning; as if we were to say in English, "that hill is steep alled," for "that hill is steep *all* of it." WHO-ED is THE or THA-ED, for what is that? That is high-en, low-en, deep-en; sunk-en, instead of that is high, low, deep, sunk. Such are the barbarous but natural processes of rude speaking. I have known a peasant, who added EN or UM to every adjective or noun, with which he closed a sentence, or a part of a sentence. He often said, What-en a thing-um or thing-en is that you have got-en? Give me a grip-en (grip or catch) of it; in exact resemblance to Dame Quickly, in Shakespeare's comedies, who added the old Anglo-Saxon LA, look you, to many of her numerous periods.

Though SA be generally the masculine termination, it is often feminine; and, on the principle stated, as to the words ruler and cleaver, it is also frequently neuter. A, AG, and their diminutives I and IG, are only feminine by customary allotment: SA, that is S, is frequently joined to them; which gives us apis, neptis, ovis, pestis; for api, nepti, ovi, pesti; a bee, a niece, an ewe, a plague. The same thing happens in phusi, she who breeds, or nature; and nouns of like form in Greek; which are now phusis, &c.

This great rule is never to be forgotten—that SA or S is properly applicable, both to feminine and masculine agents; that A and I and IS, though generally feminine, are also originally common to the other sex; and that all nouns, which imply action, had at first a chance of receiving the signs of personal agents, male or female; but being viewed afterwards as inanimate, they, with their personal terminations, fell into the neuter class.

The Celtic and Cymraig have no neuter gender, because all nouns are considered as agents, and are therefore masculine or feminine.

In Greek and Latin, the bare consignificative termination is properly neuter; but before I explain the cause of this, it must be observed, that every noun, adjective, or participle, which has a crement, must be restored in the nominative before it be analyzed; for in Greek, Latin, and Sanscrit, the nominatives are often contracted.

In Greek, therefore, restore aenigmat, axiomat, poemat, epigrammat, instead of aenigma, axioma, poema, epigramma; hydromelit for hydromeli: in Latin, aestats, pietats, veritats, for aestas, pietas, veritas; equits, limits, ariets, for eques, limes, aries, &c.; cardin, ordin, aerugin, scipion, cession, relation, &c. for cardo, ordo, aerugo, scipio, cessio, relatio; cerer or cerers, for ceres; terets for teres;

arbor and arbors, for arbos; aer for aes; fronds for frons; libripends for libripens; radics for radix; vertecs for vertex; crucs for crux; legs for lex: and, in this later language, pursue the same method with every word of this kind, and particularly with the participles, such as docents, amants, audients, glands, fronts, ponts, rudents, serpents, dents, &c. for docens, amans, audiens, glans, frons, pons, rudens, serpens, dens. Extend the same rectification to the Greek, and convert BEMA, a tribunal, into BEMAT; MELI, honey, into MELIT; CREAS, flesh, into CREAT; change MELAS, black, into MELANS; CHARIEIS, graceful, into CHARIENTS; EIS, one, into ENS; LAMPAS, a lamp, into LAMPADS; LEON, a lion, into LEONTS; STAS, standing, into STANTS; AIAS, Ajax, into AIANTS; ORNIS, a bird, into ORNITHS; POUS, a foot, into PODS; ANAX, a chief, into ANACTS; PAS, all, into PANTS; and let every word of this description be viewed in the same manner.

In both languages it will appear, that the plain terminations in T, as DIADEMAT and CAPUT; in L, as CUBITAL and VECTIGAL; in LE, as CUBILE and CONCLAVE, a couch and room; in RE, as COCHLEARE, a spoon; in MEN, the ancient sign of the participle preterite, as NOMEN, a name; LUMEN, light; CRIMEN, crimination; in AR and UR, as JUBAR, a beam, and ROBUR, strength; in OR, as CORPOR, a body; NEMOR, a grove; in ER, as GENER, a breed; in EN short, as TEREN, tender; in AN short, as MELAN, black; in U short, as GLUCU, sweet, or ASTU, a station on a hill; and all words terminating in ANT, ENT, ONT, of a participial or adjective nature, of which the contracted nominatives are AN, EN, ON, short; I say it will appear that all such words are neuter with scarcely an exception. That, on the contrary, words ending in A long, or in its representative E long; in AN, EN, IN, ON, long; or in ANTS, ENTS, ONTS; also in S proper, whether it appear in the forms of AS, ES, IS, OS, US; or after a consonant, B, C, G, P; are masculine or feminine. In this class must be strictly included such words as VIRTUTS, virtue; LEBETS, a kettle; LAMPADS, a lamp; TETUPHOTS, he who has been beaten; ORNITHS, a bird; FABS, a pigeon; FLEBS, a vein; INDICS, a shower; PALUDS, a pool; DIVITS, a rich man or woman; PEDS, a foot; or, in Greek, PODS.*

If any neuter word end in S, it does so on the principle of having been once considered an agent. In Latin many neuters end in S, which was the lisping pronunciation of R among the old Romans. PONDUR, RUDUR, CRUR, JUR, AER, FAEDOR, OR, are the real nominatives of PONDUS, a weight; RUDUS, rubbish; CRUS, a leg; JUS, judgment in a court; AES, metal; FOEDUS, a contract; OS, an opening or mouth: except a few words of this kind, and VAS, a vessel; in Gothic FATS, a holder or receiver; and OS, from OSTS or ASTS, ASTHI in Sanscrit. I observe no neuters in S in the Latin language; nor are there many in Greek of that description, save such words as TEICHOS, a wall; BATHOS, depth; MEROS, a part; and the contracted nominatives CREAS for CREATS, flesh; TETUPHODS, having struck; and the neuters of adjectives in ES long.

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* Note H.

This general rule, though apparently often infringed, will be found good, that neuter terminations are plain, short, and mutilated; while masculine and feminine terminations are mostly long, end chiefly in R, S, A, E, I, and O; and neuter words terminate not in these, unless they have been anciently considered as indicative of agency.

With respect to the laws of nouns implying agency, it will be discovered that feminines end principally in A, I, IS, and O; the reason for which is this: IG, the slender sound of AG, and O, which is a contraction of A-A, or A-AG, was annexed by the Teutones, Indians, and Greeks, to discriminate female from masculine nouns of agency. SA, the common termination, was often superadded to this. In Gothic CWIMANDS, CWIMANDEI, CWIMAND, is equal to VENTURUS-A-UM; but, in a case of particular emphasis, it is written CWIMAND-A, CWIMAND-O, CWIMAND-O; he that is coming, she that is coming, what (self or possession) or *that* demonstratively which is coming. This may explain the origin of such names as Cleio, Druo, Dido, Leto; and of nouns like PHEIDO, parsimony; ECHO, a sound. The addition of S to EI and I feminine produced APIS, AMNIS, FELIS, FINIS, &c. and AEDES, MOLES, STRUES, with others of that class; POLIS, in Greek, a town; OIS, a sheep; MANTIS, a female prophet; and such as these. In other dialects, this kind of words ends chiefly in I or EI.

A bias may be observed in all the dialects towards forming nouns of an abstract nature, by adding the sign of the present or preterite participle. We join with every European nation in the use of such words as the making, the loving, the gathering, the drinking, the yielding, &c. Some of these become nouns, and lose their participial sense entirely. The Germans abound in these: they say BEFORDERUNG, promotion; WIDER-RUFUNG, recalling; ORDNUNG, ordination; VERANDERUNG, alteration; BE-ANGST-IGUNG, vexation; DEMUTH-IG-UNG, making sad, mortification; BE-WEGUNG, moving, motion. Our Saxon ancestors followed the same method. The Latins enriched their language on this easy principle; they formed ERRUNGA, ERRON, ERRO, a wandering fellow; BALATRONGA, BALATRON, BALATRO, a babbling person; BUFONGA, a puffing or blowing animal, bufo, or a toad; MANGONGA, a dealing man, a trafficker; LENONGA, an enticing person, leno, or an enticer; EQUISONGA, a horse-manager; BARONGA, a heavy person; VOLONGA, a willing man, a volunteer; likewise SECTIGONGA, cutting, sectio; DICTIGUNGA, expressing, dictio; CAPTIGONGA, caption, captio, VISIGONGA; seeing, the seeing, vision; TERNIGUNGA, a ternion, or number of three; UNIGUNGA, a single round body, a pearl. Sometimes these words were of the following form; ARUNDING, IMAGING, FARRAGING; or perhaps rather ARUND-INA, IMAGINA, FARRAGINA, ORIGENA, VALETUDENA, TORPEDENA, which signify a quick-growing plant, a likening or image, grain-mixing, rising, strengthening, or faring as to stoutness; benumbing. Words of this class signified the act itself, as CESSIO, yielding, the effect of the act, and the state into which the act tended. Thus VISIO is seeing, or the act of seeing; the faculty of seeing; also the thing seen; and the state of seeing.

Of similar descent are the words in MEN, which, being the compound of two original consignificatives, MA, make, and NA, work, appears frequently in Latin, Greek, Sanscrit, and other dialects. Examples are VOLVOMEN or VOLUMEN, a folding, rolling, from VOLVO, to fold, or roll; TEGMEN, a covering, from TEG, in Teutonic THAEC, cover; GRAMEN, the growing grass, from GRA, grow; STAMEN, the standing warp, from STA, stand; PUTAMEN, the pairing, from PUT, cut; LUMEN, the shining, from

LUC, light; CACUMEN, the peaking, from CAC, in Gothic HAH and Persic COH, a height; NUMEN, the nodding, or controlment by such an act; AGMEN, the driving, or drove, from AG, move, drive. Sometimes the participle present appears, as in RUDIMENTUM, the grounding, the rudest principle of knowledge; FIRMAMENTUM, the fixing or fastening; ELEMENTUM, the producing thing, from AL, to breed or generate.

Another mighty class of abstract nouns are formed by the preterite participle. Examples of which are AESTADS, the state of the heat; VERITATS, the nature of truth; VOLUP-TADS, the state of being to one's own mind, from VOLUPE; TEMPESTADS, a space of time; VOLUNTADS, will; SANCTITADS, sanctity; CASTITADS, chastity; and so forth, without bounds.

All these classes were as easily framed by the ancient Romans as our willingness, trueness, warmness, cutting, growing, painting, and innumerable others, are by our peasants; and, as they sprung from verbal consignificatives, they were believed to possess an active quality. When any of them referred to a thing, or to a simple act, it was permitted to remain neuter; but there was a difference when it denoted a state, faculty, or habit. AGMEN is driving, abstracted from a state of performing it; but ACTIGONGA, ACTIGON, and ACTIO, the act, power, and operation, was reckoned worthy of a personal distinction. If a man was the performer, the noun applied to him. So FULLONGA, FULLO, a washer or felter of cloth; LURCONGA, LURCO, a swallower or glutton; PRÆCONGA, a proclaimer, from PREC, to cry out, call out; were masculine; and the same may be affirmed wherever such words are applied to a real and existing actor; but, in the abstract sense, they are feminine. Nouns in TADS and ITS have nearly the same accidence as to gender.

Greek verbals of these forms are not very numerous. We find a few similar to SEPEDON, originally SEPEDING, rottenness; but the principal form of this kind, in that language, consists in adding SIS to the radical; so PEXIS, fixing; RESIS, speaking; MIXIS, mixing; MATHESIS, learning; LEPSIS, taking; HEXIS, holding, having; DUSIS, the entering into; GNOSIS, the knowing. All words of this class are feminine, except they be applied to some real object. These denote the state or active performance; but the thing performed is expressed by a neuter word; so PEGMAT, a thing fixed; REMAT, a thing said; MIGMAT, a thing mixed; MATHEMAT, a thing learned; LEMMAT, a thing taken; SCHEMAT, a thing held; DUMAT, the act of going into; GNOMAT, the act or deed of knowing. He would be a dull grammarian who could not perceive the difference between BADISIS, going, the going, or faculty of going, and BADISMAT, the gait or act of having gone. In order to understand the power of SIS, the reader must recollect that SA, added to any verb, gives it an active sense; thus RAC, to stretch; but RACS, to perform the act of stretching; WAC, to grow; WACS, to make grow. Now, on this principle, the Greeks and many other nations, when they wished to form an inceptive or operative verb, added SA to the root: so LEG, say; LEGS, fall about saying, *begin* to say; REG, or RAG, break; REGSA, perform the act, or begin to perform the act of breaking. LEG-SIS, the operation of saying, and REXIS, the operation of breaking, come from these verbs so compounded. There is no connection, such as the grammarians affirm, between the future and these verbals. They are in the proper and ancient sense of the compounds: the future is in a secondary sense; for beginning to act led to the idea of future action. In Gothic these verbals would end in I or EI.

When the noun is formed from the preterite tense of the verb, that is to say, from the verb prepared, by preterite affixes, to receive the personal pronouns, and to express a preterite sense, it is a far different case. LEG, say, is redoubled, and becomes LELEG; it then admits MA, made, and DA, do, which give a most decided preterite sense to it: LEGMAT is not used, but REGMAD, the act of breaking, the state of having done the act of breaking, is vernacular in the language.

After the above partial illustration, it may save prolixity to add, that Greek Latin and Sanscrit nouns are formed on the very same principles with English or Teutonic nouns; that they are either simple or complicated forms of the radical and the nine consignificatives, and that the most complex among them may be stript of its accumulated additions, and its base so discovered and laid open.

The contracted nominative must be restored. If the word end in s, this must be preserved, and joined to the full noun. Contraction in either language has not place, except in nouns derived from present or preterite participles, or in words ending in N or R; as ARS-ARNOS, a lamb, of which the nominative is ARN; or RUS, the rough country, of which RUR or RURS is the old form. Then, if the noun end in A, E, AS, or ES, the feminine and masculine consignificatives are to be removed; if it end in ER, IR, UR, these are the consignificative RA, the mark of personal action; if in UM or ON, these are the neuter affixes recently explained; if it end in US or OS, by far the most common masculine termination, this is SA, the consignificative which marks personal agency in half of the European languages. In Germany, and the peninsula of Scandinavia, and in the Sclavonic and Celtic countries, RA is generally used instead of SA; but in Greek, Latin, and many Teutonic dialects, this is the leading sign of the masculine, and often of the feminine noun. The Gothic adjective ran in this form:

	mikils, mikila, mikil, large, sometimes mikilata in the neuter
	leitils, leitila, leitil
The Greek	megalos, megala, megalon
or	megas, megale, mega
Latin	magnus, magna, magnum.

The sa, apparent in these adjectives, is appropriated to the masculine; but it was naturally common. Mitis is masculine or feminine, but feligs, or felics, extends to every gender. All Latin words, ending in cs or x, or in s with a consonant preceding it, are nouns which refer to personal action. The same may be said of similar combinations in the Greek.

All Greek or Latin nouns with t, d, th, immediately before the personal consignificatives, are descended from a preterite participle, or have the sign of it joined to them, to give them the adjective sense.

All Greek and Latin nouns, having nt or nd immediately before the personal consignificatives, are derived from or formed upon a present participle.

All Latin nouns ending in the restored nominative in ion, or in the genitive in onis or ionis, are from an ancient present participle in ing, ang, or ong.

All words, nouns, or adjectives, ending in AC, IC, OC, UC, or in C, after any vowel, and before any personal consignificative, are analogous to words ending in AG, IG, OG, or UG, in Teutonic. They resemble our adjectives which end in Y, and have the consignificative AG in their composition.

All words having B, P, or F, before the personal consignificatives, show that the second radical is their component terms. Examples are SEPS, a putrifier, a snake that causes putrefaction, from SAG, to move, soften, and BA, to make soft or rotten; LAILAPS, a storm, from LAG, to strike, compounded with BA: LAP and LAB, in old Greek, signified to strike with a hasty blow. LAILAPS is a hurricane.—BAP, to dip, from BAG-BA, to dash into, tinge; LAB, to take, from LAG-BA, throw on the hand; RAP, to pluck, from RAG-BA, pull away violently: STIRPS, from STEOR, stiff, strong, a derivative of STIG-RA; STEORPA, the stump, the stiff root of a tree or any plant; SCROBS, a dug pit, from SCRAG-BA, to dig, scratch; SCOBS, saw-dust, from SCEAG-BA, SCEOB, to shave, cut wood; GRUPS, an animal with crooked claws, from GRIP, to snatch, a compound of RAP, to catch or pull; STIPS, a piece, a little piece, a *bit* of money, from STICPA, a small STUC, or division; LUPUS, a wolf, a ravenous beast, from LUG, to pull or tear; originally LOC, and derivatively LUCBSA: The Teutonic WULF is from WILWAN, to tear.—NAPA, what is rolled, from NAG-PA, to turn, drive round. Our turnip is a compound of TURN and NAP.

All words having M or N before their personal consignificatives, show that they are formed by MA and NA, the sixth and seventh radicals. Examples are, in Greek, ATMOS, the breath or a vapour. The radical AG, blow, along with the pronoun O, I, is, in Greek, AO, I blow or breathe: whence AES, for AH-AS, blowing, an adjective; AHER, the blower, that is, the air; AELLA, from AH and LA, a blowing, a blast, a storm, and AELLOS, an adjective, coming on or flying like a storm; AEMAT, a single act of blowing; AESIS, the performance of blowing. The radical AH, blow, like others, take TA, done, and NA, made; whence AT, blown, and AN, blown, both participles and verbals. In Celtic AT is blow, in Sanscrit AN has the same sense. Both these verbs were in the old Latin and Greek. They take MA, make, whence ATMOS, a vapour, and ANEMOS, the wind and breath, and ANIMA, the breath or soul. ANEMOS is masculine, for the wind was considered as a male agent; but ANIMA is feminine, as less powerful, being the breath, or the breath of life. SPIRITUS, from SPIRO, is masculine, like ANIMUS. ANAM in Celtic, and ATMANA in Sanscrit, are ANIMA, the breath or soul. The verbs AT and AN are both in the Sanscrit. ANADL is breathing in Cymraig.

In the northern tongues ODE, for OHDE, is air, breath, smell, analogous to AURA, a breeze, in Latin. OTHEM and ODEM, in Teutonic, is the breath, the same as ATMOS in Greek. ODOR, in Latin, is from OD-S-O, I smell, I breathe, I inhale. The word ANHELO, I breathe, I pant, and HALO, I give out air, are from HAH or AH; for the radicals AG, WAG, and HAG, are the same. The Germans say HAUCH, breath. In Celtic ATHACH GAOITH is a blast of wind, words directly from AH by the line of AT. GAOTH is from GA-AHTH, the very same as our own GA-AHST, GAST, GHOST, only the Celtic is from AHS or GA-AHS, a verb like AUCS in Greek, from AUC, augment. In Celtic AILE is breath, gale, smell; observe that gale is GA-AHL, a blowing. OHSAG from AHS, written OSSAG, is a blast; OHSNA, or OSNA, a breathing or sighing. AER, in Greek, signifies the air sent from any thing, the vapour, the thick air; the steam of the bath; the spray or vapour of the sea; hence ACHNA, or ACHNE, is vapour, foam, like OBHAN in Gaelic. The derivatives of AH, or AG, blow, are in every language from the west to the remotest parts of India. They may be contrasted with AG, burn, shine; whence AGANA, Sanscrit for fire; AGTHER, or ADHAR, fire; AITHO, in Greek, I burn, I shine; AITHER, the shiner, the bright air; IGNIS, in Latin, fire; ONG, fire, in Celtic, and AODH, in the same language. ADSO, I singe, dry, or tarnish with fire. ADSA, burning, smoke, smoky vapour.

Lenis, laid; ramus, an oar; nomos, a rule; minae, threats; lentus, slow, sticky; lamentor, I lament; fama, fame; fames, hunger; techna, art; dominus, a master; cindunos, danger; calamos, a stibble or stem; polemos, war; orniths, a bird; oionos, a large bird; agon, a contention; rodon, a red flower; omos, raw; oeon and oon, an egg; titanos, quicklime; angi, near; aichma, a point; scena, a covered place, a tent; somphos, spungy, empty; omnis, all; segnis, slow; timor, fear; venator, a hunter; salmo, a sea-trout; granum, a grain; vena, a vein; gener, a son-in-law; primus, first; quam, on which; lumen, shining; hamus, a hook; sophisma, a witty trick or act; clemens, mild; passio, suffering; when traced to their foundation, are examples sufficient to make the nature of all compounds of ma and na perfectly evident to every common capacity. They are as follows: lag-na-sa, laid, smooth, even in quality, from lag, lay; na, make; sa, he or she: rag-ma-sa, from rag, move, work; ma, make; sa, he or she: ragma is working of a boat.—Nog-ma-sa, from nag, take, or set; nag-ma, taking; nag-ma-a, or nemo, I take; preterite nom, taken; nomsa, he, or she, or it that takes, or rather he or she taken passively. From neimo, and nemo, I take, I handle, I manage, I distribute, I regulate; comes the preterite nenoma, I have regulated; and nom-da, the being regulated, the regulation: it is considered as masculine. In the sense of taking, NOMA is pasture, that is, taking of grass. Observe how preterites become verbal nouns. NOMOS, regulated, is the regulation, the rule, the government, the law, or custom, the territory governed; the law or measure of a song. MINAE, or MIG-NA-AI, from MIG, press, bear hard on, like THRAG, THRAGOD, threat, in Saxon. MIG-NA is pressed, acted hardly with: AI, added to it, makes it plural: MIG-NA-A is threatening, a feminine agency. LENTUS is LAG-AND-SA, he that is LAGAND, lagging, delaying, sticking, tenacious: C-LAG is wet miry earth; CLAGER is daub with CLAG or mire: CLAGERD, and CLART, is bedabbled with wet mud. LAMENTOR is a deponent from the present participle of LAG, raise the voice and the hands, cry, weep aloud. LAG is cry, LAGMA crying, LAGMAND going on with noise, and LAG-M-AND-O-R I go on making a noise, or weeping by myself, or for *my part*. FAMA is from FAG and BAG, speak; FAG-MA, speech-making; FAG-MA-A, speaking, considered as an act feminine: FAMA, in Greek, is the purest form of this word. FAMES is from FAG-MA-SA; FAG, eat, chew; FAG-O, I eat, in Greek; FAG-MA, a eating, a desire for eating: the SA is the word of agency. FAMES is like ESURIES, a desire of eating. TECHNA is TAG-NA-A, production, making, from TAG; TEOG, make, form, frame, breed, produce: the radical is TWAG, pull, work, agitate: TEUCH, the Greek form, produced TECH-N-A, a working, trade, art: the noun is preterite by nature, and feminine as an act. DOMINUS is from DOMAS, a derivative of the preterite of DERN, build, in Gothic TIMRYAN, to build. The radical is TWAG, or TEOG, make: TIMR is MATERIES, that of which a building is *made*, which of old was wood. DOMINUS consists of DOM, a house, NA and SA. KINDUNOS, risk, is from KIO, I go quickly, I move: the word, like many others in Gothic, Sanscrit, and Greek, has N inserted euphoniae gratia; KINDUNOS for KIDUNOS: KID is the preterite by DA of KIO, to which NA, make, is subjoined. In formation it is analogous to bidden or laden in English; and in sense to FAER, danger, in Saxon, from FAR, go quickly. The Latin periculum is from perio, (experior,) whence peritus, tried; a word allied to FAR, go, approach, adventure. Calamos is in Teutonic HEALMA, in English halm, a stalk: it means in Teutonic a cover, a helmet, from HWEAL, cover; also a stem of a plant or pillar; for HWEAL or HOL is a turned stalk or stem. Columen and columina, by contraction columna and collum, the neck; in Visigothic HALS; in Scotch the hawss; are descended from COL or HAL, turn. Culmus, the halm or straw, is of the same race. Columen and columina are the feminine and neuter of the participle present of the middle voice of COL. The Latin and Greek agreed in this form. All Latin nouns in MEN are of this descent; as volumen, discrimen, tegmen, agmen, omen, fragmen, &c. from VOLVO, CRI or CRIN, discern, distinguish; TEG, cover, thatch; AG, drive; AC, show, betoken; FRAG, break. Nomen, rumen, vimen, will possibly be considered as from NAM, take; RUM, chew the cud; VIEO, enfold, tie. Polemos is pol-em-sa, from PEL, approach to, come near, join, join in battle: the English is engagement. ORNITHS is compounded of ARN, a flying animal, and DA, the consignificative: ARN in Visigothic, having AR in the plural, and ARANS, birds, eagles, are from AG-RA, fly. AG, move, fly, has produced AGLA or ALA, a wing; ALITS or ALES, a flying thing, a bird; ACSILLA, AXILLA, for ACSELULA, a wing, an arm like a wing. Earn or yirn is the name of the eagle in Scotland. EAGEL and AQUILA are from AGILA, the bird: VOLUCER is from VOL-UC-RA, that which possesses the power of flying. To fly was WAG and FAG, move. OIONOS is WIGONS or WINGONS, a large-winged bird, a vulture, hawk, or eagle. Wing is WAGINGA, a *flying* organ. AGON is AGONGA, wrestling, contending, from the present participle of AG, move, labour, strive, drive, toil, wrestle; a primitive verb, of many various meanings, which are all allied to motion. RODON is the neuter of RAGD, coloured, rayed, beaming, from RAG, rush, radiate, shine bright as the sun, or like scarlet in a strong light. Many derivatives of RAG in this sense occur in Celtic, Sanscrit, and Persic. Omos, raw, in Celtic amh, is agma or ogma, sharp, pungent, sour, raw. The power of ag, sting, stab, prick, united with that of ma, make or made, is finely displayed in this adjective. The Celtic am has no personal consignificative, but the Greek adds sa, a, and na, om-sa, om-a, om-na; or omos, oma, omon, sour, harsh. The word omos, a shoulder, is from ac-ma-sa; but ac here means the wing, the arm. Ams is the shoulder in Visigothic. Oeon, an egg, is from ac-na: the na is the neuter auxiliary: the radical is ac or ag, breed, produce, lay: all the dialects have this noun. The Anglo-Saxon is aeg; the Celtic is udh or ugh; the Indian is anda or unda. It were loss of time to insert the northern varieties. The Latin is ovum, and the Greek was originally ofna, obna, obon, and ofon or ovon. The parts are ac, ba, and na. Ob in Teutonic is fruit, the berries or apples, the produce of trees. The radix ag or ac, grow, increase, produce, applied to animal and vegetable production of every kind. Titanos is from tit-an-sa, that which burns or is hot: tit or teath is warm, from thwag, work, agitate, heat. Tepeo in Latin, tap in Sanscrit, tab in Persic, teath in Celtic, thepo in Greek; as likewise theros, heat; thermos, hot; are of this descent. Titan in Greek, and teithan in Celtic, are names of the sun, viz. the warmer or shiner.

ANGI, ANCHI, ENGUS, are all from ANG, a contraction of AGING, pressing, squeezing, driving; a very prevalent and ancient sense of AG. ANG, strait, close, pressing, painful, is found in almost every dialect. The mode of contraction, by which it is made, produced BANG, DANG, FANG, HANG, LANG, MANG, NANG, RANG, THWANG, WANG, WRANG, or at least those forms from which these have sprung. BAGING, beating; DAGING, driving; FAGING, seizing; HAGING, lifting, elevating; LAGING, extending, laying out; MAGING, bruising, maiming; RAGING, ringing, raising a noise; THWAGING, cutting, &c. made BANG or BING, DANG or DING, and so on. This is a primitive law of the language. In English and Sanscrit these sounds are softened into J in many cases. So wench for WENC, move; singe for SING, burn; tinge for TING, dip, dye; anch for ANG, go, move; trench for TRANG, cut. AICHMA, a point, is from AC, sharp, and MA, make: AC has in this sense produced ACA, a point; ACME, a point of time; OCRUEIS, pointed, rough; ACRON, a point of land, a hill-top; ACIDS, a sting; ACONE, a whetstone; in Latin COTS, in Saxon HWET; ACOCE, edge, point; and many others in Greek; and in Latin, acies, acutus, acris, acuo, acumen, aculeus; on which remark that acutus is for acu-utus, the participle of acuo; acumen for acu-umen, a medial participle; and acies for ac-ig-sa: IG signifies act or do, and SA marks the action as personal. ACULEUS is from AC-UL-IG-S, in which LA or UL, with AC, is the noun on which the terminations IG and SA stand: IG-IL in Saxon is a prickly animal, a hedgehog, which in Greek is ECHINOS, in which language ECHIS, Sanscrit AHIH, is a stinging reptile, a serpent. In Celtic and Teutonic, the derivatives of AG, sharp, are very numerous: ECG, a point, an edge; ANG, sharp; AC, stinging pain; AHANA, the awn of grain, in Greek ACHURON, in Latin ACUS; speak for themselves: AGH, or ODH, is a point.

SCENA is SCAG-ANA, covered, a cover; SOMPHOS is SWOMF, soft, from SWOF, SWOFT, common in Teutonic: OMNIS is OM-AN-IS, completed, a participial form of EACM, from EAC, one, all. SEGNIS is SEG-AN-IS, from SAEG, sedentary, settled, set, lazy, in Teutonic SAEGEN. TIMOR is TIG-MA-RA, from TIM or DIM, in Greek DEIMOS: the root is DWIG, drive, disturb, chase: DIGD, fear; whence DEIDO, and DRIGD, dread, from DRIG, are analogous in sense and form.

SECTION II.

ANCIENTLY every Greek and Latin genitive differed in nothing from the Teutonic, being an adjective formed by addition of NASA, or AG-A, to the word. This adjective preserved, for many ages, its primitive appearance. At length it began to decay in the termination of certain classes of nouns, though, in general, it remained entire till the death of these languages. The great criterion of the ancient cases lies in the similarity of the genitive singular, and accusative and nominative plural. These were once the same in all the dialects. Though the accusative plural be now something different from this nominative, it is certain that this case, unlike the accusative singular, received no addition, and was, till a comparatively late period, the same as the nominative. The form of the ancient Greek declension stood as is here specified: nominative, tima, honour; timansa, of honour; timamma, to honour, and timabasa; timana, on honour; dual, timaga, two honours; timagena, of two honours; nominative plural, timansa, honours; genitive, timanaga, of honours; timanama, to honours; timanasa, honours. These became tima, timans, timam, afterwards timain, timan; and in the plural cases, timans, timane, timabsi or timaisi, timans, and timas. The old declension of logsa, afterwards logs and logos, a speech, from leg, to set together, set forth, hold forth, was, nominative logs; genitive logogo, or logons; dative logom; accusative logona; vocative loga; nominative dual, logogo; genitive logogen; nominative plural, logogo, or logons; genitive logona; dative logonoma, or logonabasa; accusative logons; all which became logos, logoio, or logio, logoin, and logoi, logon, logo, logoin; and in the plural logoi, logon, logoſsi, or logoisi, logons, or logous. Our authority for these varieties is found in a comparison of the oldest forms of the Greek cases with the Latin, the Celtic, the Sanscrit, and the Visigothic, the two last of which afford singular assistance in this inquiry, which all the dialects confirm.*

The Latin is remarkable for the simplicity of its ancient appearance. Before the Greek and it separated, the rejection of S and N seems to have been introduced. The old declension of penna stood once as follows: penna, pennans, afterwards pennas and penna-i; dative pennamma, penaim, penain, pennai; accusative pennana, and, according to the practice of confounding M and N, pennama. The ablative is a late factitious case, of no antiquity; for all the ablative plurals are the same as the dative plurals, and in the singular, the ablatives, down to recent ages of the republic, were of the forms pennai, genero, sermonei, sedilei, fructui, and rei. Penna, in the nominative plural, was pennans, pennais, pennai. The genitive was pennana like the Greek, but the practice was introduced, perhaps very early, of making cases by addition of RA, which is well known to be as common as SA and NA in the composition of adjective words. Probably the nominative was at times pennara instead of pennansa. The genitive plural became pennarone and pennarom. The old dative was pennanabasa; in which the AN is the plural sign, and the compound BA-SA is the dative affix. This long termination was changed into pennabase, pennavose, pennafse, pennaise, and pennais, afterwards pennis. The accusative plural, once coincident with the old nominative, preserved its form with little diminution, pennansa, pennans, pennas. Observe, further, that all Greek and Latin accusatives end in S, except in neuter nouns. These accusatives were formerly in ANS, ENS, INS, ONS, or UNS, in both languages, varying in the vowel according to the particular tone of the word, or of its termination.

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* Note I.

Nouns declined like SOTER, a saviour, and SERMON, a speech, and FRUCTUS, produce of any thing, from SO, originally SUND and SOTH, keep whole; SER, join together, connect sentences, and BRUC, or FRUC, to bear, bring forth; words common in the *barbarous* dialects; kept the ancient form tenaciously. Soter; genitive, soterans, and soteros; dative, soteramma, soteraim, soterain, soterai, and soteri; accusative, soter-an or a; dual, soterege, soteree, or sotere; soteregen, or soterogen, soteroin; plural, soterans, soteras, and soteres; genitive, soterana, soteran, and soteron; dative, soterabase, soterabse or soterfsi ; at last sotersi. * The poets often wrote and sung soteressi instead of the harsh original. The accusative plural is soterans or soteras.

In Latin there was no difference : The old genitive ended in ANS, ENS, INS, ONS ; the old dative plural in BASA, or BUS, which was affixed in the form of ABUS, EBUS, OBUS, or IBUS, as suited the noun. The old dative singular in AMMA, which is the primitive form, soon fell into AMM, AIM, and particularly into AIN, EIN, OIN, accordingly as it suited the noun. Examples of this change are found in Visigothic, which presents a singular appearance ;—some terminations whole and perfect ; others slightly changed ; some changing and written variously ; others changed altogether. The Visigothic, in the days of Ulphila, was running very fast the Greek and Roman career of immutation in the final consignificatives. The Anglo-Saxon, some ages afterwards, had nearly equalled the classic languages in that respect.

Besides the genitive adjectives in NASA, and AGA, or OGO, the Greek and Latin had another form of the same sense and use, ending in DA-NA, or, in a softer shape, in THEN : so, BREPHOS, a birth, a thing born, a child ; BREPHOTHEN, of a child ; CHEIR,

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* Note K.

hand, CHEIROTHEN, of the hand; PO, what, POTHEN, of what; TO, that, TOTHEN, of that. The true sense of this is quite analogous to that in NA-SA; BREPHS, a child; BREPHA-NA-SA, or, by contraction, BREPHEOSA, (the contraction took place, thus, BREPHANS, or BREPHINS, then BREPHEOS,) the sense of which is "made pertaining to a child," from NA, make, and SA, hold, or possess; then BREPHODA, childed, belonging to a child; BREPHODANA, made belonging to a child. This adjective in THEN, or rather, the adjective in DA, or THA, admitted of declension. We find CHEIROTHI, OICOTHI, OURANOTHI, which are as much in English as to say, at, or to handed, housed, heavened, meaning the state or place of the hand, house, or heavens.

The old dative in FI, or PHI, is common in the ancient Greek, though, like the genitive in *then*, it was at length rejected. We have it applied, though not always properly, a fate which often befalls obsolete words in various instances, examples of which are PALAMEIPHI, to, or with the palm, (Saxon, FOLM, the grasp, the hand, from FAH, to catch;) NOSPHI, in separation, near but without, from NAH; (See Wilkin's Sanscrit Grammar.)—BIEPHI, to, or by force, from BIA, of old BIGA, from BIG, to bend, bang, bow, bounce; STRATOPHI, to or at the camp, from STRAT, originally STRAGD, a stretching of tents, pitching: AUTOPHI, at, to, or by self, from AUTOS, formerly AUTS, and originally AGODS, self, from AG, move, hold, possess. AUTOS meant at first possession, and was applied to I, thou, he, she, and whatever goes in Latin by the name of proprium, or, in English, by that of self.—NAUPHI, to or in a ship, from NAVS, descended from NAG-BA, to move, to move on water, swim, float. This sign of the dative sense was affixed to the singular, as well as to the plural. In Slavonic and Latin, we find TEBE, and TIBI, for TWA-BYA, to, or at thee; and SIBI, and SEBYA, datives of SWA, self. A list of the ancient relics of the dative in PHI is an article of considerable importance in Greek philology.

The use of BA, as a mark of the dative, is common in Sanscrit and Celtic, as shall be shown hereafter.

It must be always recollected, that the signs of case are original words, once separate and moveable, which could be added at pleasure, which had a meaning attached to them, and which might at times be supplanted by others of similar sense. All cases are a species of adjectives, in this point of view, that every adjective is a word modified by its consignificatives, to express relation to some other name. For instance, MAG signifies to bruise, soften, melt, wet: MAGOD means make or done to be wet, commonly written MAD. This might stand as an adjective, for it is modified by DA, done or do: in oldest times it no doubt was both a participle and adjective. But to express the being put in the state of wet, add DA again, you have MADID, to wet, done or made wet; but if you mean that MADID should refer to a male or female agent, you must add SA, the word belonging to that agent, or A, which, to a certain degree, is synonymous with it; you have MADIDSA, or MADIDS, or MADIDOS and MADIDUS, a man put or made into the state of wet. MAD is wetting or wet, but MAD-RA or MADOR is what makes wetting or wetness, viz. moisture. So, as to cases, MADID is wet in any gender; MADID-INASA, MADID-IGA, and MADIDOTHEN, are new adjectives, which signify made to hold or possess the state of MADID: these are genitives; they are words denoting the quality of their root, and may be connected with other words, which stand in relation to them.

In like manner, MADID-ANA means made MADID, or put on MADID. This is the accusative, and properly stands after all words, which act on the noun so compounded. But if MA, more, or BA, bear, bring, or the compound BA-SA, bear or bring-having, be added; MADID-AMA, or MADIDI-BASA, is a dative. The word is an adjective, which, joined to another, means that the object denoted is added, or brought near to the other object.

It is therefore easy to believe, that the senses *of*, *from*, *by*, being kindred relations, would often be expressed by the genitive; that the senses to, at, by, near, with, would be expressed by the dative; and that the senses on, at, upon, would be denoted by the accusative. An ablative case is quite superfluous; for, as all taking of one object from another must commence at one of the objects, we may say privo te divitiis, I deprive thee *at* or connected with riches; or stero se ploutou, I deprive thee of, or concerning wealth; plenus sabulo, full at, or along with gravel; mestos ges, full of, that is related, connected with earth. It is nearly arbitrary, and at the disposal of custom, whether we use the genitive or dative to mark the noun of cause, manner, or instrument. These in Greek are often in the genitive, often in the dative; in Latin they are often in what is absurdly, but, for the sake of convenience, usefully termed the ablative case. Scribo calamo, I write with, that is, close, connected with a pen: nipto cheiras halos, I wash the hands with, that is, connected with salt: filius patris, a son connected with, or related to a father: filius patri, son to, that is, pertaining to a father. The difference is, the genitive denotes connection, but not addition, of the latter object to the former; the dative denotes aggregation, or joining of its object to another; and the accusative marks that its noun is affected by the action of some object on it, which may be expressed by a verb or by a noun. Thus, prepositions, which govern three cases, are to be viewed in three different lights; as a substantive governing a substantive in the genitive; as an adjective or noun requiring the dative; or as a word of action construed with the accusative. So, epi sou is up, over, or above of thee; epi soi is above thee, in the sense of *close upon* thee; epi se is coming on thee, on-ing thee, in the act of being on thee; epi tes thalasses is on the sea, near the sea, or towards the sea, in motion like that of a bird from above; but epi tei thalassei is in, on, close on the sea; epi ten thalassan is moving on the sea, or acting upon it: agein epi hippou, to bring on of a horse, that is, upon a horse; agein epi hippoi, to bring to, or close to the horse, to join the two; agein epi ton hippon, to bring to the horse, which marks the effect taking place: a literal translation of the sense is "to be bringing onward towards the horse." The same observations apply in the government or construction of verbs with nouns, and particularly of such as are compounded with a preposition.

SECTION III.

NOTHING of remarkable importance is required to be added on the nature of Greek and Latin pronouns. Ego, tu, and suus, have been explained: they are varieties of AGA, possession; THWAG, holding or possession; and SWA, meaning the same thing. As every radical word implied action of a certain species, every radical might signify holding or acting on with the body or hand. In ancient Greek, TU, thou, was as common as SU, in all the cases; toio, toi, te; tui, tibi, te. I half suspect that TU or THU is not the prototype of SU, but that it comes from SWA, because the duals are SPHOI and SPHOIN, the unquestionable descendants of SWAGE and SWAGEN, the dual of SWA, self. In earliest times, any word signifying self might be I, thou, he, according to application. SWA, SWAG-A, and THWA, in the later form of SO, SA, TO, signified self or same; and served for a demonstrative and relative adjective, or for a pronoun equal to himself, myself, thyself, &c. In Homer and Hesiod the article is used as a relative. The later Greeks had an aversion of a national, rather than of an enlightened kind, to S, which in many words they changed into H. They therefore spoke and wrote HO, HA or HE, and TO, all signifying at first same or self. The oldest declension of the article was, SWA, SWAA, THO, for THWA, in the nominative, masculine, feminine, and neuter; in the genitive, THWANS THWINS and THWAGO for the masculine and neuter, and THWAAGANS for the feminine. The dative was THWAMMA for the masculine and the neuter, and THWAAMA for the feminine. The accusative was ATHWAN for the masculine, THWAANA for the feminine, and THWA for the neuter. The dual was formed as has been formerly explained. The nominative plural was either SWAGANS, SWAAGANS, THWAG-A or THWAGANS, THWAAGANS, THWAGA. These became SWAIS, SWAAIS, and THWA-A; then SAI, SAAI, THA; and HOI, HAI, TA. Such are the abbreviations of speech. The Latin dialect had this word, as appears from TAM, TUM; TUNC, and DEM; ancient parts of this adjective. But the pronoun which superseded it was HWAG, also having the sense of self, and in every respect synonymous in this particular use: HWAG and HWIG, for it was pronounced in both ways, denoted self, he self, or itself. If the word signified the neuter, it required, according to the practice of all the dialects, the Greek excepted, the consignificative DA. This is the reason why we have ID and ILLUD in Latin, and that and it, all ending in DA or its varieties. We have not in these words the base but the compounded neuter. When HWAG was used as a pronoun, it received the masculine consignificative SA or S, and the feminine A, which formed HAGS, HAGA, and in neuter HAGADA. In Latin and Gothic these seem to have been HIGS, HIGA, and HIDA; for in Visigothic and the Scandian dialects we find HIS, he; and HITA, it; as also, *is*, he; and *ita*, it: but in Greek we have HOS, he, a contraction of HAGS, though indeed it is not absolutely certain that HOS, he, is from this source. As to the Latin IS, EA, ID, their descent from this word is indubitable. The Greek HOS, he, I am inclined to deduce from SWAS, particularly because the plural is SPHEIS, the derivation of which from SWANS is obvious. This word, the cases of which HOU, HOI, HE ; SPHE, SPHIN ; SPHEIS, SPHON, SPHISI, SPHAS ; is in Gothic SWES, self ; genitive, SWIS, or SIS ; dative, SIS ; accusative, SIK. The Latin SUI, SIBI, SE, in both numbers is well known. The reason why this word is used in the plural, though it be evidently singular, is that self is a collective, and by nature individual.

The Greek HOS, HE, HO, who and which, are for SWOS, SWA, SWO ; or SOS, SA, SO ; belonging to self ; and such expressions as HO ANTHROPOS DICAIOS HOS ELEGE, (SA ANDER-OPS DECAGIGS SWAS GALEGETH is its oldest form,) were formerly understood to mean " self or same, or that just person, self or same said." The article signified same or self, and the relative was of the very special sense of the article. In Latin IS, EA, ID, were anciently HIS, HEA, HID, meaning self ; whence this adjective was nearly synonymous with SWA and THWA. The Latin preserved IS as a demonstrative pronoun, but it adopted QUI and QUIS for a relative. And here the reader must particularly note, that it is the genius of the Celtic, Cymraig, Greek, Latin, and Sanscrit dialects, of all, indeed, excepting the Teutonic, to change H and HW into K or C. Half of the words, in all these languages, which begin with C or K, and even with G in many instances, begin in Teutonic with H. Thus we have centum, collis, collum, capio, cornu, cutis, cos-tis, caput, and many others on the same model, for HUND, HOHL, a hill or height; HALS, the neck; HABA, I take; HORNO, a horn; HAUT, hide or skin; HWOTS, a whetstone; HABED, or HAFET, the head, &c. Had it not been for the Teutonic, we never could have discovered the origin of one-half of the words in the European dialects. In the Greek, Latin, and Sanscrit HWAG, or HWIG, *same*, and, by particular allotment *who*, was changed into QUI and QUIS, and thence into KIS. The ancient Greek had COS, CA, CO, instead of QUI, QUÆ, and QUO-DA. The Gothic preserved HWAS, who? and HWATA, what. The Greek corrupted these words into POS-PA-PO, as did also the ancient British. TIS, who? and TI, what, are, I think, derived from the article, as if we should say the ——?—man, for what man; a practice easily introduced in ages when the article was by its nature a personal, a demonstrative, relative, and interrogative pronoun, according to its position.

The corruption of HWA into PO extends to the ancient British, as well as to the Greek and Latin. In Welsh, or Cymraig, PA is what? and PWY is who? In Latin qui-piam, quæ-piam, and quod-piam, are compounds of QUI and PIAM, the old accusative of PIA, who; formed like quis-quam, quaquam, quodquam. Pios, pia, piom, stood for HWAS, HWA or HWO, and HWON.

The Greeks corrupted SPHE, or rather SPHA, for SWA, *self*, into PSE in the accusative, and PSIN in the dative. We find PSE signifying AUTON, or AUTOS, AUTAN, or AUTAS; and PSIN translated into SPHISI, or AUTOIS, to themselves. Self is the property of all persons, genders, and numbers. With PSE and IS-EA-ID, we have, in Latin, the pronoun IPSE-A-UM, self, or he, she, itself.

In the history of the pronouns, the philologist must never forget the duplication which these words undergo, in almost every dialect, from India to the Irish shores; and by which they acquire a general sense. In Teutonic SA-EI, that-that, signifies who relatively, SA being masculine, and EI being of all genders: SÈ, or SA, THA, that-that, or who, masculine: SWA-HWA, that-who, whosoever, originally HWA-SWA-AEFRE, who-that-at any time. SWA HWILC SWA, that who that, for whosoever. But a short table of these and the like will make this matter evident. A few primitives are also inserted, which have occasionally a general sense.

Greek.

Masc.	Fem.	Neut.	
Tis,	tis,	ti,	from tha-igs, masculine and feminine, tha-ig, that man, &c. or what man.
Hos-tis,	hostis,	ho-ti,	from hwas, who, and tha-igs, who-that, who and whosoever.
Pos,	pa,	po,	corrupted from pyos, pya, pyo, for hwas, hwa, hwo.
Ho-pos,	ho-pa,	ho-po,	compound of ho, the, and pos, who.
Ho-autos,	ha-auta,	ho-auto,	from the demonstrative article, and auts, self, masculine.
Ekeinos,	ekeina,	ekeino,	that man, &c. from geons.

Hosce, ha-ce, ho-ce, a compound of hos, who, and ke, or ce, of which many of my grammatical predecessors say, "Aditur frequenter ad finem syllabarum, nihilque significat sed ipsas ornat." Ke is the same as the Latin que, the Sanscrit cha: it is equivalent to ve in Latin: For this fact must be attended to, that swa, hwa, and wa, each in the sense of possession, of self, and afterwards of that and what, masculine, feminine, and neuter, existed in the oldest and primitive source of the dialects.

Each of these might be demonstrative, relative, and interrogative, at pleasure. Each of them might also be personal; for, as they signified self, they might be he, she, it, or even I and thou, according as the speaker chose, in the dialect which he used. Further, when placed between two verbs or nouns, they had the powers of AND and OR. AND signified adding, it is synonymous with EAC, EKE; or is from OTHER in Saxon, and ANTHAR in Visigothic; the same as aliud or alterum in Latin. AEGTHER, the comparative degree of AENIG, the Saxon for ullus or quisquam in Latin, is the origin of EITHER, the proper sense of which is UTERQUE; SO HEORA AEGTHER, horum uterque; and AEGTHER GE HEONON GE THANON, literally both or either, add from-this place, add from-that place; either hence or thence. Such expressions implying addition, accumulation, and likewise comparison, by bringing objects together; were, in the ancient dialects, made by QUA or QUE, by THA, TA, and TE, by CHA, a corruption of KA for QUE; and by WA or WE, often pronounced VA and VE. The Latin, Sanscrit, and Greek, abound in these uses of the demonstrative and relative pronouns. Sometimes instead of VE, QUE, and TE, which answer only in certain phrases, the datives and accusatives singular are employed.

KE, and QUE, are accordingly used, the one in Greek, and the other in Latin, to express AND. They are synonymous in sense with KAI, with ET, AC, and AT. The same pronouns, in their dative or accusative cases, signified IF, and imparted a conditional sense to the verbs with which they were joined. These remarks prepare the way for the explanation of some important adverbial uses of the pronouns now before us, while they illustrate the general subject. The Latin compound pronouns, which deserve notice, are,

Masc.	Fem.	Neut.	
Hi-ce,	hae-ce,	ho-ce,	for hi or his-hea-ho, afterwards is-ea-id, connected with que or ce; literally same-which, or the same-which; and, secondarily, this.
Ollus,	olla,	ollum,	written also in old Latin ole. It comes from OL gone, or yond, which also signifies gone. The Greek and Teutonic have ekeinos, and GAINS he, from OL, a derivative of HWEIL, or HWAL, to turn, pass, go; the Latin have olle, and ollus. In Cymraig, OL signifies behind, or gone by; it is equivalent to HIND in Teutonic.
Is-te,	ista,	istud,	from is-ea-id, and THA or DA, the old demonstrative pronoun: THA and DA are

Masc.	Fem.	Neut.	
			the same as TO in Greek, THA-TA in Gothic: they are the origin of the oblique cases of the article in most dialects. SWA-THA, or SWA-SWA, that-that, is equal to ISTHA, self-same.
I-dem,	ea-dem,	i-dem,	which signifies that-that, or self-same, is from IS, and DA, in the accusative, and similar to
Qui-quem-que,			who-whom-who, equal to HWA-SWA-HWA, who-so-who, or HWAS-SWA-AUH, or HWAZUH, who-so-ever.
Quis-que,			which-man-who, or which who.
Unus-quis-que,			one-which-man-who. In Visigothic, THIS-HWAN-AUH, this who: also

Qui-dam-quae-dam-quid-dam, from QUI and DA; literally who-the: the word DAM specifies and limits the word who, and gives it an individual sense, equal to certus, a fixed person, or un certain, in French. The Visigothic SUMS-SUMA-SUM, certus homo, certa femina, certum negotium, is from SWAMS, a derivative of SWA, self, same, or that. The translation, *particular*, or *individual*, expresses this meaning in recent language. SUMS TAWIDA, in Visigothic, and quidam fecit, in Latin, are in English an individual, or certain man did.

EAC to add, and NAG to press, be close, be near, or very much, produced the Latin interrogatives, EC, AN, NUM, and the affirmatives ENIM, (EACENIM,) NAI, and NAM, which last is compounded with QUIS. NAM signifies on which, close to which, for which. When a question runs in these terms, an (EACEN, or AHEN,) fecit, it simply asks; but in these terms, num fecit, it compares this with prior action; it means, whether did he, or not? Quisnam fecit? is, For who did it, which man? referring to something in the mind, which did it. Num quis fecit? Whether did any do it? Nai, or nae fecit, assuredly he did. Namque fecit, for-too he did it. Ecquis facit? does any do it? Contrast numquis, and ec-quis, and observe, in these compounds, the close connection between the individual, and indefinite, or general sense; how easily one, a particular one, becomes any one. UNUS is one, UNELUS, by contraction ULLUS, is any; QUIS is who? which individual? and who? any one. The general sense is readily given by duplication, in all the dialects.

Besides the particularization which is made by using the words DEM, CE, HIC, PSE, and others now explained; the personal pronouns in Latin and Visigothic take MET, and MISSO, which are from

MID, mixed, joined with, together. SIS MISSO, in Visigothic, is selves-together, or very selves. The Latin, as well as the Greek, used SE, or HE, its corruption in this sense; and POTE, power, or possession, a word equal to the Teutonic AGEN, or the Greek AUTOS, was joined by the Romans to the pronominal adjective: thus MEOPTE, with my own; SUOPTE, with his own, and the like.

The article, and the pronominal adjectives in Greek and Latin, underwent the composition of all the consignificatives. In Greek TOIOS, TO-IGS originally, HOIOS, HWOIGS, and their correlatives, are well known. The Latin expressed these by TA-LIS, and QUA-LIS, equivalent to the Gothic THA-LEIKS, and HWA-LEIKS, that-like, and what-like; in Chaucer's English, THILK and HWILK. The Saxon has SWILC, or SWA-LEIKS, which first became SWILCS, then SWILCH, and now SUCH. Poios, or COIOS, in Greek, is, in Latin, QUALIS, and in Old English, HWILK; so, hwilk men aren thai; or, what-like men are thae? The answer is, thilk men al-s (for AL-SWA) you see; or, that-like men, all-that men you see. The sign of the present participle appears in TANTUS and QUANTUS, originally THA-ANDS and HWA-ANDS, THAT-ING, and WHAT-ING; and the sign of the preterite in TO-T, QUOT, and in TOTUS and QUOTUS. The Greek POSOS is equal to QUOTUS; TOSOS is the same as TOTUS, which signifies that many. From TA-L-IGS, HWA-L-IGS, and PA-L-IGS, compounds of TA, HWA, and PA, with the consignificatives LA, and IG, or AG, the Greek formed TELICOS, HELICOS, and PELICOS, which are very near to THILKS, or THALEIKS, HWALEIKS, or HWEILKS, in Gothic. These adjectives relate to size of body or quantity, and to number of years, viewed as the measure of human growth or life. HELICOS means of what size, and HELICIA what time of life, or the time of life, and specially the best time, the growing time of life. HEL-ICES are persons that are in the same time of life, in Scotland called YEALINS, that is yearlings. There is an affecting speech of poor Helen in the Iliad, in which she uses this word.

By far the most intricate part of the classical philology is that which relates to the use of the obsolete cases of the adjective pronouns, the application of such words as tam, quam, tum, cum or quum, quando, ubi, ibi, inde, jam, ita, sic, dum, uti, utiquam, utique, etiam, nunc, diu, and others in Latin; and of dĕ, dè, pote, hôs, pôs, hoi, dēn, thēn, pou, poi, toi, detha, deron, ede, este, toi, nuni, ce, hou, and the like in Greek. Though these are the links by which thoughts and sentiments are joined, the grammarians have treated them most absurdly and superficially. It has been already shown, that que, ke, and ve, parts of HWAG, and WAG, are added to verbs and nouns, to signify their conjunction in sense. Every article being a descriptive word, may apply to time, place, all dimensions of quantity, number, and even the objects of thought, and the succession of ideas in the mind. If we consider, for a moment, to how many different purposes the single term *that* is applied in ordinary conversation, we shall speedily understand the extensive nature of this subject. And notwithstanding that this demonstrative word admits of numerous meanings on account of its applications, the radical and intrinsic meaning which belongs to it originally, is the only key to these uses. All the dialects employ the pronouns in reference to time, place, quantity, and quality; and many of them prefer the accusative, or other oblique cases, in these applications, because the genitive, of, with, relating to that, this, which time, place, size, extent, matter; the dative, at, for, to, upon, with that, this, which time, place, size, matter; and the accusative, on, acting on, touching this, that, which time, matter, &c. are phrases which express the meaning more fully than the bare nominatives. The philologist must never forget, that all indeclinable words are nominatives, genitives, datives, or accusatives. The nouns, locus and topos, *place;* chronos, tempus, and hora, *time;* res, negotium, pragma, *matter;* altitudo, latitudo, longitudo, mensura, or mecos, *size;* and very frequently modus, *measure*, manner, and degree, and words similar to these, are always understood. When the subject to which these pronouns refer is not a noun, but an action or sentence, they are placed in the neuter gender. For instance, The King has dissolved the Parliament: I did not know *that.* As the rivers flow from the mountains, and fertilize their banks; so knowledge comes from Heaven, and improves the earth. Which would have been in the old language, AL-SWA the rivers fleaw fram the munten, and (EACEND) maken bere heor banken; swa conyng, or wisdom, cometh fra heofen, and beteth thone earth: Literally, all-that, or al-same, the rivers flow, &c. *that,* (same,) or in that, (same,) wisdom cometh, &c.

Jam, tam, and quam, are accusatives feminine, to which horam, rem, viam, vicem, and similar words, must be respectively supplied; for our phrases so many, how many, were originally of the same nature. SWE MANIG, HU or HWAIWA MANIG needed and had a word in the early compounded stage of language, after SWE and HWAI; HWAI-WA, the oldest form of how, being indeed a contraction of HWAI-WEGA, to or in what way. Sapientior ac tu is wiser, join or compare thou; but sapientior quam tu is wiser, on which or at which thou; sapientior illo is wiser at, or to (joined, added) that man. The wiser, the better; quo sapientior eo melior; in old English or Saxon, thy or tho wiser, tho beter, viz. by that or to that wiser, to that better.

When the pronouns were applied to time, TUM, QUUM, DUM, in Latin, and TE, CE, PO-TE, TO-TE, which I consider as old datives and accusatives, expressed it very conveniently, and were quite synonymous with the Visigothic THAN, HWAN, and the Saxon THA, THO, THANNE, HWANNE. TE and KE, from TEI and KEI, signify at that or the time, at what or which time. TOTE is literally the that or the at that time, then: POTE is what time; and observe it is used to mark at what particular, and general time; at what one time, or what any time. The connection between AN, one, and ANIG, belonging to one, any; and between AN, one, ANEL or AL, other; and ALIGS, alius; has been already stated. CUM and QUUM are one word.

Nothing is more common in the Teutonic than THA or DA, then. In Greek TE signified at the time; but DA or DE, from the same pronoun, had the sense of protracted time, which must be distinguished. If we were to say in English, The or at the you come, the time would be barely stated; but if we were to put an emphasis on *the*, and so protract the vowel, the sense would become, Then or at that time you come. The classic scholar, who knows that in ancient Greek the relative and prepositive article were the same, will soon discern the cause of difference between DE, then, with the long vowel, and TE short. DUM, DEMUM, DIU, and DUMDUM, in Latin, relate to DE, DETHA, then, at that time, at that distant time, in Greek. DUM indeed signifies at the time, DUM-DUM or DUDUM close at the time past, (observe the effect of duplication;) but both are connected with DEMUM, which is nearly synonymous with DE, then, in Greek. Remark that time past and time to come may be viewed as *that* time, as *that* distant or not present time. Hence DE signifies long or at length, and DERON means pertaining to DE, long time; DETHA, from DE-THOS, means made long, or put in the state of long. JAM is the accusative of EAC, *joined*, in the form of EA or GEA.

With regard to place, POU, TOPOU, belonging to what place; POI, TOPOI, to or at what place; HOU TOPOU, of or pertaining to which place; HOI TOPOI, to which place; require little illustration. POTHEN, TOPOTHEN, HOTHEN, TOTHEN, &c. old genitives, signifying of which, of what, of that place, are very common; as are their datives PO, THI, HOTHI, TOTHI.

The Latin IBI, UBI, UBIQUE, are old datives of IS-EA-ID, and HO, what: the dative singular was formed in PHI or BI in both languages, as we know from SIBI, TIBI, and BIEIPHI, the dative of BIA, force. HINA, in Greek, is the accusative of HI, the old feminine of HIS-HI-HITA, which afterwards became HOS, &c.: it signifies at that or which place.

It was common in Greek to join ACHOS to adjectives denoting place or manner. For example, POS-ACHOS, TOS-ACHOS, having the quality of POSOS, how much, or TOSOS, that much; ALLACHOS, having the quality of ALLOS, other; TOSACOS and POSACOS, having the quality of TOSOS and POSOS. Adjectives of this form were much used in the ancient dialect of the Greek countries. The reader must recollect the powers of the consignificative AG, in its different varieties of AC, ACH; IC, ICH; OC, OCH; and others; and with what facility these were applied in the early ages.

QUANDO, INDE, HUC, and UNDE, are also remains of old cases: HUC is instead of HOC (loco,) and is parallel to QUO, EO, ALIO, ALIQUO, (loco;) each of which are datives; but the three others are datives of QUAND, IND, and UND, of which ENTHA, in that place, is an example in Greek. QUAN is when, IN is at or in, and HO signifies what. These take the consignificative DA, and make QUANOD, INOD, and HONOD; forms exceedingly usual in the ancient dialects, after which composition they are declined like other nouns: QUANDO, the dative, is at what time, INDE is at within place, and UNDE is at what place. The affinity between *at* and *from* will here be recollected.

This dissertation, which is naturally dry, becomes indispensable in the history of language. The pronouns referred not only to place and time, but to manner, and the addition of one thought or thing to others, as is exemplified in the table below.

Latin	Senatus-que, populus-que, Senate-which, people-which.
Greek	Idomeneus, eus-te, megas-te, Idomeneus, good-that, great-that.
Latin	Tum justi, cum injusti, *That* the just, *what* the injust.
Greek	Dicaioi te cai adicoi, The just-that and injust ;
English	What with one, what with another.
Latin	Tros-ve, Tyrius-ve, Trojan-what, Tyrian-what.
Latin	Aut Tros, aut Tyrius, Added (auct) Trojan, added Tyrian.
Greek	Aias men, Odusseus de, Ajax but, Ulysses to that.
Greek	Aias mèn, Odusseus dè, Ajax really, Ulysses then or on that.
Latin	Cum pugnando, tum fugiendo, What by fighting, that by flying.
Scottish	What first, what last, for First and last, or at one time or other.
Greek	Hoi d’ hote dé r’ entosthen esan, Thai than hwan thàn rag innathro wairthon.

It appears, from these scanty specimens of an universal practice, in what manner the pronouns denote the addition of one object to another. The English reader will collect the origin of this method most readily, by repeating such lines in the style of old ballads as the following:

> And Robin *eke* and William *too,*
> Both archers keen and yeomen true,
> Brave with the bow *bot* and the spear,
> Good hunters of the fallow deer.

The plurals of EGO and TU, which in Latin are NOS and VOS, are contractions, or rather corruptions, of WAGANANS or WAGANS, the ancient plural of AGA or WAGA, I; and of GEOWANS, the old plural of THWA, thou. For neither AGA and THWA in Teutonic, nor SU, thou, in Greek, have their plurals altogether from themselves, but from words allied to them in meaning. WAG, hold or possess, in the plural WAGANS, selves, is the source of WEIS and WE in Visigothic and English, and of NOS in Latin. GA-AG, a compound of GA, go or finish, and AG, to own, furnished GEOGANS, selves, which was changed into GEOWANS, GEOW, and YOU. From the last letters of GEOWANS and WAGANS, the Hellenic tribes formed VOS and NOS. These facts are established by the Indian dialect. The dual of SU, thou, is SPHOI, from SWE, self, the genitive of which is also SPHOIN. The plurals HEMEIS and HUMEIS are descendants of WAMANS and GEOMANS, varieties of WAGANS and GEOGANS, which seem to have been formed occasionally with the consignificative MA; thus WAGAMANS and GEOGAMANS. The two accusatives HEMAS and HUMAS are contractions of WA'MANS and GEO'MANS, the old nominatives. The datives HEMIN and HUMIN are relics of WAMABIN and GEOMABIN, or perhaps of WAMAIM and GEOMAIM; for the derivation of these is not attended by the proof which illustrates the nominatives. NOS-TER and VESTER are adjectives derived from NOS and VOS. Every Latin and Greek personal pronoun has an adjective deduced from it; for which see the practical grammars. The history of such derivatives is too obvious to be inserted in this work. The reader, however, must remember that cujus stands for quojus, and cui for quoi; that eis and queis are contractions of ibus and queibus; that the diphthong ae was anciently ai; that hoc, hac, and eo and ea, were formerly hoi-c, haic, eoi and eai; that J in old Latin was always sounded as Y in the English words young or youth; and, lastly, that all ablatives and datives were the same; that all accusatives plural are the fairest remains of the old nominatives plural; that the genitive singular and nominative plural were originally the same; and that the old Greek and Latin were one dialect of a language, which produced the northern tongues, the best commentaries upon a classical dictionary.

SECTION IV.

THE Teutonic verb, remarkable for its simplicity and original form, has been explained in Part I. The Greek Latin and Sanscrit owe the base of their variety of moods and tenses to that northern dialect, by means of which we are enabled to illustrate their exuberant fertility. I shall first examine the Greek verb, and point out its properties; then the Latin verb, and the derivatives common to both.

The Greeks had a present, an imperfect, two futures, two aorists, a preterite, and preter-perfect tense, all belonging to the indicative mood of the active voice. On these tenses they raised a subjunctive, an optative, an imperative, an infinitive, and participles. The same number of tenses is found in the passive.

The personal pronouns joined to the tenses were O, MI, I; THWA or THA, thou; THWA or THA, he or she; in the plurals MEN or METH, we; THATHA, you; HWANDA, they. All of these words signified self. Annexed to the verbs, they stood at an early period as is here specified—MI, SI, TI, MENE, THETE, or TETE, ONDI. Verbs in MI are the oldest form, which the Sanscrit still preserves. Verbs of the first conjugation are contracted at the close. The tenses of TITHENAI, to put, exemplify both the Greek and the Sanscrit. It is a duplication of THE, hold, handle, place, according to the usual manner and form of using these primitive radicals, or immediate derivatives of radicals, in the Hellenic and Indian dialects. In the indicative mood and present tense it is inflected TITHE-MI, TITHE-SI, TITHE-TI; dual in the second and third persons TITHE-TON, TITHE-TON; plural TITHE-MEN, TITHE-TE, TITH-ENTI; and contracted into TITHEMI, TITHES, TITHESI; TITHETON, TITHETON; TITHEMEN, TITHETE, TITHEISI. DHA or THA, keep, hold, in Sanscrit, is also redoubled, and is inflected; DEDHA-MI, DEDHA-SI, DEDHA-TI: the dual and plural are contracted into DEDHWAH, we two hold; DHETTHAH, you two hold; DHATTAH, they two hold; DEDHMAH, we hold; DEDHTHA, you hold; DEDHATI, they hold; instead of DEDHAWAH, DEDHATHAH, DEDHANTAH; and DEDHAMAH, DEDHATHA, DEDHANTI. See the whole of the third conjugation of Sanscrit verbs in Wilkins's Grammar, p. 198—212, and particularly of DEDHAMI, I hold, and DEDAMI, I give, p. 203.

The subjunctive of all Greek, Sanscrit, and Teutonic verbs, arose from laying an emphasis, expressive of the conditional state of the mind, on the last syllable of the verb immediately before the personal pronoun. This emphasis not only drew the accent to the syllable, but also extended it, by the insertion of E or O short, the consequence of protracted pronunciation. Thus, in the present of

LEG, speak or reason, the *indicative* is leg-o, legesi, legeti; legeton, legeton; lego-men, leg-ete, legonti: or lego, legeis, legei; legeton, legeton; legomen, legete, legousi; but the subjunctive is originally legao, legeesi, legeethi; legeeton, legeeton; lego-omen, legeete, lego-onti. The voice was kept up, and this inserted vowel gradually slid into union with that which supported the pronoun, and formed with it a long sound, expressive of suspense and incomplete indication.

The optative of all tenses had a similar origin. In wishing, we dwell on the word, and give it an unusual emphasis, the sign of strong, lingering, ardent desire. " O if he *had*—O if he *loved*—I should be happy. If he knew but what I suffer," which is the Scotish phrase for " If he only knew what I suffer." In grief, this emphasis is long, and uttered with a wailing melancholy tone. The connection between desire and grief is close and obvious.

> Ei-th' hos hebooimi, bie-te moi empedos eie,
> Hos ho-po-tę creiont' Amarugcea thapton Epeioi.
>
> *Iliad,* B. 23.

Literally, " If that so I were young, and strength to me were firm (at present,) as when the Epeians buried King Amarungceus—O that I were now as young, and my strength were now as firm." Remark the propriety of the optative of the present tense.

The effects of this state of mind on the medium of thought are, that the vowels are protracted, while the consonants rather sink and vanish. The sign of the mood of desire is in Greek a short A, E, or O, inserted between the verb and the pronouns, which coalesces with the penult syllable or vowel of the radical, and becomes AI, EI, OI, according to circumstances and the nature of that vowel. In Latin, Sanscrit, and Gothic, the subjunctive and optative are the same; it being evident that the optative is only a conditional verb, uttered slowly and impressively, at the close of the word. The optative of LEG, say, is in the present tense LEG-O-EMI, LEG-O-ESI, LEG-O-ETI; and in the plural LEG-O-EMEN, LEG-O-ETE, LEG-O-END: the optative of the redoubled verb HISTAMI, I stand, which is instead of SI-STA-MI, is HISTA-A-EMI, HISTA-A-ESI, HISTA-A-ETI; in the plural HISTA-A-EMEN, HISTA-A-ETE, HISTA-A-ENTAN; by contraction HISTAIEN, HISTAIES, HISTAIE; HISTAIEMEN, HISTAIETE, HISTAIESAN.

If the imperative mood imply a wish, the optative becomes the suitable tense to express it. If that mood be directly and properly imperative, it comes from the radical, and needs only the pronouns to make it personal.

These explanations are the history of the optative, subjunctive, and imperative moods. I am happy to be able to place them, and the complicated forms of the Greek verb, in the light in which they formerly stood by nature, but have long wanted, in every account of them which is before the public.

I. The present tense is the radical and the personal pronouns united, as has been already described. The Greeks abandoned their primitive radicals for compounds of these, because a compound expresses more particularly the action, and the nature of the action, than its primitives.

II. The imperfect is formed by prefixing GA, or GE, go, or going, to the present, and thus creating a new word; for example, LEG, say; GELEG, be going on with saying. Such compounds are always referred to action, that is, already in part performed, but not finished. For though GA frequently signify gone, yet its proper sense is going. It never expresses terminated action so completely as is done by doubling the verb: LELOGA means I have finished speaking, though not a moment since; while GELEGON signifies I *was* speaking, I *was* going on with speaking, at any time, remote or lately.

III. The tense which is formed by SA is future only by application. Any radical, in ancient times, might receive this consignificative, and along with it the sense of moving, acting, carrying on action.

Thus WAG, proceed, grow ; WAG-SA, be carrying on growing, be in the act of growing : BAG, beat ; BAG-SA, be in the act or process of beating. Hence this consignificative imparted the ordinary meaning of act, be acting, begin to be acting. (See Part I. Chap. III. § 2.) The affinity between incipient and future action is as intimate as possible in such a case. This form of the verb accordingly expresses action in performance, action beginning to be performed, action *going* to be performed. All Greek verbs which end in ZETA, which is pronounced DS, are of this description, and are formed by changing their radical into a preterite participle by means of DA, done ; to which verbal noun SA is affixed, and constitutes a new word fit to receive the pronouns. Thus MAG, or MA, touch, handle ; preterite MAD, touching ; MAD-SA, performing of touching ; whence MADSO, I touch : SCORP, cast, scatter, from SKEOR and the consignificative BA or PA ; SCORPID, the act of scattering ; SCORPID-S-O, I perform the act of scattering : SCHAO, I cut ; SCHAD, cutting ; SCHAD-SO, I cut, I perform the act of dividing : TEICHOS, a wall made by cutting a ditch, and making a mound of the earth on the side ; TEICHID, diked ; TEICHID-SO, I make a dike. In some cases, these verbs are formed in this manner ; TRIG, trembling with the body, or with the voice ; TRIG-SO, I make a tremulous pitiful sound, as ghosts were said to do. In such verbs, as LEXEIO, I desire to begin speaking; BROSEIO, I desire to begin, or perform eating; there is an optative form superadded to the future in SA. The verbs which end in ASC, ISC, OSK, or USK, &c. are compounded with the consignificatives SA, and IG, or IC, its variety; and on account of this particular construction, have a very expressive and appropriate meaning. So, ARE-O, I agree with, I please a man; ARESO, I perform the act, or I carry on the work of pleasing; ARESIC-O, by contraction ARESCO, I possess, or hold the act of carrying on pleasing: HEBA, mature youth; HEBASO, I begin to reach mature youth; HEBASCO, I perform the act of reaching maturity: GNOO, I know; GNOSO, I perform the act of knowing; GNOSCO, I am in possession of performing the act of knowledge. It will appear, as evident as possibly it can, that on account of the inceptive sense of SA, these compounds will at times have an inceptive meaning. METHUSCO, therefore, means, I am *getting* drunk, I am *becoming* drunk, or I am drunk. The special powers of SA, move, work, perform; and of AG, or AC, have, hold, possess; give such words an aptitude for expressing action, proceeding, and continuing, which the radicals never had. Consequently, these words have superseded their primitives in Greek, and in many other dialects. The future sense of verbs in SA requires little additional explanation.

IV. The second future. All verbs in each of the dialects, Greek, Roman, Teutonic, or Slavic, excepting the nine primitive words, and their nearest compounds, have a tendency to resolve themselves into a kind of noun of action, which requires AG, EG, IG, or OG, between it, and the personal pronouns. When the verb is derived from a noun, these forms of the consignificative AG, work, act, have, must be used originally, though they are easily destroyed by contraction; yet a vowel remains in their place, bearing an accent, and preserving their proper office. So, in Saxon, from LUF, love, we have LUF-IG-A, I *act*, or *perform* love; LAG, lay, LAG-IG-A, I make laying; WAN, lessen, WAN-IG-A, I make less; ROD, speech, from RACD, telling; ROD-IG-A, I speak; AND-IG-A, I am zealous. These compounds were contracted into LUFYA, LAGYA, WANYA, RODYA, ANDYA: the liquid Y in them, which at first was sounded gutturally, being the substitute of G, at length became gentle, and soft, like Y in yield, or I in the word million. In Sanscrit, YA is generally inserted as a verbifying syllable on every occasion, when a noun passes into a verb, or when any part of a verb becomes a new tense. Indeed, AYA is the universal representative of the consignificative AG, act, or have, and of AG, the termination of such primitives as

SMAG, bruise, soften; RAG, break; PAG, beat; NAG, move in a place, settle, or dwell; DWAG, or DAG, burn; and the like, in all the cultivated dialects. In Greek, we have RAIO, PAIO, NAIO, DAIO, for RAG-A, I break; PAG-A, I strike; NAG-A, I dwell; DAG-A, I burn: we have DICAIOS, for DIC-AG-IGS, just, having the property of DICA, justice; ARAIOS, for ARAG-IGS, stretched, stented, or thin; BAIOS, for BAG-IGS, bay, or flame-coloured; and innumerable others. The Sanscrit abounds in such contractions. We have SMAYATE, he softens himself, he smiles, from SMAG, soften; SWAYATI, he moves on quickly, succeeds, from SWAG, move; DHAYATI, he draws, he drinks, or sucks, from THAG, pull, or take; DHYAYATI, he thinks, from THYAG, or THWAG, take, take with the mind, think; STAYATI, he entwines or binds, from STAG, bind. It is the original of STAG-PA, or STEPHO, I encircle with a crown, or diadem, in Greek.

The presence of this consignificative may be detected in Greek in all *pure* verbs, that is, verbs having a vowel before the pronouns. It is marked with the accent, the sure sign of its importance. So, timáo, philéo, deloo; originally tima-ag-o, I give, or make honour; phil-ig-o, I act the friend; dela-ag-o, I make clear: muc-a-ag-o, I make bellowing like a bull: rig-ăg-o, I make stiff. The reason why the accent is drawn off the body of the verb, and placed on the vowel before the pronoun, is, that the verbifying word is in that part of the compound.

The penult vowel varies according to the vowel of the noun, verbal word, or adjective, with which it coalesces. When such verbs form the future, they always preserve the accent on this important syllable, as may be seen in timéso for timaeso; phileso for philéeso, deloso for delooso. The AE protracted slide into E, which the ancient Greeks pronounced like A in fame or name: the double epsilon, uttered not in union, but distinctly, as é-e, fell into e long acutely accented.

Now, every verb in the language, by receiving ăg, or its representative epsilon accented, attained the sense of acting, performing, or beginning to perform. Phil-é-o signified I act the friend; cal-é-o, I act, or perform calling; phor-é-o, I perform bearing; in which, as in all similar cases, the body of the verb was regarded as a noun, which, in fact, it often was. In the very same manner, leg-é-o, I act speaking, I carry on speaking; phthar-e-o, I carry on corruption; cameo, I make weary; darceo, I make holding, or beholding, for DARC and DRAÇ signify hold fast; scapeo, I act digging. The cause why the body of the verb is abbreviated, is the natural quick pronunciation of it, to get at the important syllable of action. For it is a general rule, that if you lay a *strong* emphasis on the close of a polysyllable, you must defraud the preceding vowels.

As compounds of SA, from the simple idea of agency, obtained an inceptive and future sense; so compounds of AG, from the same idea, obtained a future signification. The second future is analogous to the first future, but originally different in use; and, so far as I can discover, it is also more ancient. Liquid verbs never easily admitted SA in the future, but formed it, by subjoining ag or e; however, I believe, that originally they possessed the first future, till the fastidiousness of the Greeks rejected it. TENSO, PHAINSO, STELSO, CELSO, were futures of TEINO, PHAINO, STELLO, CELLO, I stretch, I show, I set forth, I hit against, run aground; until, like the Attic BADIO, for BADSIO, I will walk, they were contracted. Observe, further, that the second future in E is always contracted, and, accordingly, bears the circumflex, the particular sign of a long emphatic syllable.

V. and VI. The two aorists. There is nothing intrinsically in the nature of SA, which can bestow a future sense on its compounds. LEG-SO means only, I am acting, or performing speech; I go on with speaking. Take the parts LEG-S, and LEG, their only difference is, that one signifies speech-making, the other uttering speech. In the oldest and most primitive language, the present and future were the same, for the idea of continuing agency suggested future agency; but by the constant genius of that language, a verb, of which the vowels were shortened, obtained a preterite sense, or became a kind of noun, on the plan of the preterite participle. In the first ages, the reduplication of the verb gave it a completely preterite sense. This form was abbreviated, so that the first syllable alone seemed to have undergone duplication, though the contraction of the vowels indicated a more extensive change. On this subject, enough has been said in Part I. of this work. In Greek, all verbs, whose vowels are shortened, or changed, according to the observations Chap. IV. § 2, have a preterite tendency, which was confirmed by the abbreviation itself, the regular sign of this sense; and by the substantive form, which O or A gives to the contracted body of the verb. When LEG prefixes GA or E, it becomes E-LEG O-N; when LEG-SA takes GA, it becomes ELEXA, which short A it preserves in all the persons; and when the verb is redoubled into LELOGA, it is still attended by the short vowel. The great characteristic of all preterite tenses is the abbreviation of the vowels. Satisfied with that, Homer and his countrymen, the Ionian Greeks, threw off the augment GE or E from the aorist tenses, and used them without it; and, led by this connection between preterites perfect and imperfect preterites, such as the aorist are, they redoubled them at pleasure; a licence which could never have been permitted if preterites and aorists had not been allied. When I ascribe such permutation to that great writer, I merely understood that he availed himself of what was sanctioned by the custom of his country.*

The first aorist is formed by adding GE, going, or carrying on, to the future. So LEGSA, making speech; GA-LEGSA-A, I *was* carrying-on-speaking; ophis micros m'etupse, a little serpent did perform the act of striking me. The action is considered as finished and gone through with.—LAB, taking; GELABON, I took; ID, seeing, or rather VID: the aorist is GEVIDON, by contraction EIDON, I saw.—TLA, suffering; ETLAON, or ETLEN, I suffered: REG, break, the shortened preterite form RAG, gives GERAGON, I broke, but commonly written ER-HRAGON, for the Greeks pronounced HRAG, like the Teutones.

The tenses are quite similar to the preterites formed by GA, gone, in all the Teutonic dialects. The remark that the first aorist denotes past and future time in one expression is imaginary. The sense is always properly that of past time, but it may occur that an aorist will admit of a general sense, by a liberal translation of some passages which convey a perpetual truth in partial terms.

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* Note L.

The second aorists are much used by the Greek writers, being simple, ancient, and very expressive of past action. The difference between this tense and the imperfect of the present, for example, between ETUPTON and ETUPON, is great and obvious. The one implies acting, or continuing action, a part of which action was past, but the rest of which was going on ; but the other means simply that the action was done at a former time, without any view to continuation. The imperfect derives its force from adding GA to the present and acting tense ; the aorist from adding GA to a word, which, by the ancient laws of the language, was a kind of preterite already. There is a difference between ELEXA and ELEGON, the aorist : the one is more active, and, by possession of SA, alludes more to operative performance ; the other barely expresses the fact. PLESSO, or PLEGTSO, signifies I strike, I give a blow, from P-LAG, a derivative of LAG, lay : Its first aorist passive EPLECHTHEN signifies I was struck on the body in a material and operative sense : its second aorist EPLAGEN denotes I was struck on the mind, I was astonished.

VII. and VIII. The aorist denotes past action, finished or not finished as may occur, but always finished in so far as is implied by that tense ; for it contains no allusion to continuance, and it is indefinite as to every thing except the act and the preterite time. The perfectly preterite tense refers not so much to past time as to complete action. It is formed in two ways; by redoubling the verb, and shortening all the vowels, or at least giving them a particular turn, which arises from the ancient habit induced in the first ages of compounded language; or by redoubling the verb, but leaving the vowels nearly entire, and adding GA, gone, to the reiterated term. The first of these preterites has been called middle, from an opinion presently to be examined; the other the preterite of the active voice. Examples of either are LEG, say; LELOGA, I have said; or LELEGA, for LELEG-CA, I have completely said: PHILEO, I love; PEPHILECA, for PEPHILEECA, I have loved: STAO, I stand; SESTA-CA, or HESTACA, I have completed standing: MENO, I endure, I stand out, remain; MEMENEECA, I have remained; MEMONA, I remained: BAL, drive, cast, strike by driving; BEBALEECA, I have completed the act of casting; BEBOLA, I have cast; in the second aorist, EBALON, I did cast; in the imperfect, EBALLON, I was going on with casting: RAG or HREG, break; REROGA or ERRHOGA, I have broken; ERRHEG-CA or ERRECHA, I have completed breaking. There is a difference between these tenses: LELOGA is I have spoken with reference only to the existence of the deed; but LELECHA is I have finished the work of speaking: MEMENECA is I have gone through the active labour of staying; MEMONA is simply I have remained:

BEBLECA is I have *performed* the blow; but BEBOLA is I have hit: CLEPTO, in Visigothic HLIFTA, and in common English I lift, has CECLEPHA for CECLEP-CA, which signifies I have gone through with the operation of lifting or stealing; but CECLOPA means I have stolen, without any allusion to the effort or bodily action. PHLEGO, I flame, or I am flaming; PEFLOGA, I have gone off in a flame; PEFLECHA, I have carried through the act or process of burning. The discrimination so made explains why the preterite active generally governs an accusative, and is used actively, while the preterite middle inclines to a neuter application. Peflecha ten oicon, ten comen, to astu, I have set flame to, or I have burnt the house, the hamlet, the fort; I have finished the task of burning these. He oicos pefloge, the house has burnt, meaning the simple fact of its having so ended. To de cleos telothen dedorce tân Olumpiadon en dromois Pelopos, but the glory of the Olympiads has looked from a distance in the courses of Pelops. DEDERCHA AUTON, I have beheld him; GEGONA, I have become, (the fact only considered,) I am become, I am in a state into which it is signified I have got; PEPEICA, I have by labour made some person to trust; PEPOITHA, I have had trust, I am perfectly in trusting or belief; LELEIPHA, I have performed the task of leaving something; LELOIPA, I have left, viz. I have become deficient; LELECA, I have deceived, or I have escaped the view or knowledge of some person; LELETHA, simply, I have kept hid, or have not been noticed.

There is nothing properly connected with the reciprocal sense in the preterite, of which LELOGA is an example. It is only by accidental use that it deserves the name of medial, which it will gradually lose as philology is improved. The preterite active, as well as its more simple companion, have frequently a present sense as to time; only their action is always considered as completed, which that of the present seldom or ever is understood to be.

The two preterpluperfect tenses are made by joining GA or GE, gone or going, to the preterites: so ELELECHEIN, I had gone through the process of speaking; ELELOGEIN, I had reasoned or spoken. Derivative nouns flow principally from this ancient form, as LOGOS, a speech; MONOS, solitary, left, remaining; TONOS, stretch or pitch; PHONOS, striking; AIODOS, a singer, a bard; STOLOS, a set-off, robe, shoot, message; PLOCOS, a plait; FLOGS, a flame; TUPOS, a stamp; BLABOS, an injury by violent contact. These, and all of that class, are formed on the model of HEAFED, a head; or, more strictly speaking, of BOG or BEBOG, that which has been bent, viz. a bow. The connection in form between the preterite and second future arises from the coincidence of both being formed by abbreviation of the vowels.

Such is the history of the active tenses. But, besides these and the passive voice, the Greeks, the Indians, and their descendants the Slavi, have a reciprocal or middle voice, which properly expresses that the action of the verb is done on the agent himself, and frequently stands for the passive. In Greek this voice is formed by joining AI, self, to the verb, in addition to the pronouns: the Hindus have changed AI into E, sounded like E in where: the Slavi use SIA, self, instead of AI.

I was led to the knowledge of this grammatical process, by considering that a word could not be passive and medial at the same time; by remarking, that the present and imperfect middle and passive were literally one; and by observing, that the pronouns were visible before the final syllables of the passive and middle voices. This detection I confirmed long afterwards by the Slavonic and Sanscrit dialects. As the passive is throughout a reciprocal verb, the middle and passive tenses shall be presented together. The present, middle, and passive of LEG, say, is—

Singular, Legom-ai, leges-ai, leget-ai; I say to myself, thou, he says to thy, to his self; or, I am said, thou, &c.

Dual, Legometh-on, legesth-on, legesth-en; We two say to ourselves, you two, &c.

Plural, Legometh-a, legesth-e, legont-ai; We say to ourselves, you say to yourselves, they say to themselves; or, We are said, you are said, they are said. In perfect conformity to the French, Je m'appelle, tu t'apelles, il s'apelle, &c.

The imperfect, middle, and passive, is—

Singular, Elegom-en, eleges-o, eleget-o;
Dual, Elegometh-on, elegesth-on, elegesth-en;
Plural, Elegometh-a, elegesth-e, elegont-o.

It requires to be observed, that, in the tenses which take GA or E, that is, in the imperfect, aorists and preterperfect, the word AI is changed into O.

There is no difficulty whatever in explaining the first and second future, and the two aorists of the middle voice. They are all formed by joining AI, self, to the open tenses; and O to those which have the prefix GA. So, in the

Singular, Lexom-ai, lexesai, lexetai, I shall speak to or for myself, &c.
Dual, Lexomethon, lexesthon, lexesthon;
Plural, Lexometha, lexesthe, lexont-ai.

In the aorist

Singular, Elexam-en, elexas-o, elexat-o, I made a speech to myself, or on my own account.
Dual, Elexameth-on, elexasth-on, elexasthen;
Plural, Elexametha, elexasthe, elexant-o.

But the two passive futures are formed from participles, or from the verb reduced into that state, in this manner. The consignificative DA, done, in the shape of THA, is added to the shortened verb; thus, LEGTHA, for LEGODA, said; TATH, for TAGTH, stretched; STALTH, sent out; PRACHTHA, acted; and so in others: on which preterite participles is raised a future, as is done on verbs in AO, EO, or OO pure; and this new future is inflected with the vocable AI, self. Examples are,

LECH-THA, said; LECHTHESO, I will perform the act of said; LECHTHESOM-AI, I will perform the act of being said to myself or for myself; which, according to the analogy above explained, is I shall be said: TATH, extended; TATHESO, I shall perform the act of extension; TATHESOMAI, I shall perform extension to myself, that is, I shall be extended: STALTH, sent; STALTH-ESOM-AI, I shall perform or act the being sent to myself; which is, I shall be sent: PRACHTH-ES-ET-AI, He shall execute the being acted or done on himself, or he shall be done.

The second future passive obeys the very same laws. PRAG, STAL, TAN, TRAG, LEG, are equivalent to preterite participles of PRASSO, I do; STELLO, I send; TEINO, I stretch; TROGO, I chew; LEGO, I say; on account of the abbreviation of their vowels: they are in the state of WOG, moved; BOG, bent; DWOG, driven; LOG, laid; MOG, pressed, closed; ROG, torn, broken; and the like, in the primeval language. Consequently PRAGESOMAI, STALESOMAI, TANESOMAI, TRAGESOMAI, LEGESOMAI, are second futures on the compound form illustrated above. LEG-ESOM-AI, I shall execute the act of being said to or for myself, viz. I shall be said, is a more simple expression than LECHTHESOMAI, inasmuch as LEG, said, is more simple than LECHD or LECHTH. It would be easy to confirm this assertion by the practice of the best Greek poets and historians.

The two aorists are directly formed from these different kinds of participles, without any assistance from the reciprocal scheme. So, LECHTH, been said; GELECTHEEN, I was said; LEG, said; GELEGEEN, and, by contraction, ELEGEN, I was said: PRACHTH, done; EPRACHTHEE, he was done; PRAG, done; EPRAGEES, thou wast done; EPRAGENDAN, or EPRAGESAN by contraction, they were done: MICHTH, mixed; EMICHTHEN, I was mixed; and E-MIG-EN, I was mixed. Migeis tei chthoni differs a little from michtheis tei chthoni: the latter signifies stronger action, nearly synonymous with kneaded or wrought up like lime and sand; the other barely states the fact of being mixed: it is the poetical word, and carries a more elegant sense than the other; but such distinctions, though real, are often neglected.

The preterite passive is a reciprocal form augmented by reduplication, and by the word AI, self. In the example LEGO it runs as below,

Singular, Leleg-om-ai; leleg-es-ai, leleg-et-ai, I have said for myself. I have been said, &c.

Dual, Leleg-ometh-on, leleg-th-on, leleg-th-on.
Plural, Leleg-ometh-a, leleg-eth-e, leleg-ont-ai.

The Greek philologist may readily discover how these regular forms were contracted: he may easily apply them to other verbs; and remark that the radical assumes the sense of a preterite participle, to which the pronouns and the noun AI, self, are instantly subjoined. Contraction and interchange of the consonants take place in many of these compound tenses, on a broader and bolder scale than the rules of grammarians have hitherto delineated.

The preterpluperfect tense is formed by prefixing to the preterite GE or E as usual, and changing AI, in the customary manner, into O short. Thus LELEGMAI, I have said to myself, or I have been said; ELELEGMEN, I had said to myself, or I was said. These, like all preterite tenses of the redoubled order, mark complete action, though but a moment past, and leave remote time to be expressed by the aorists. Preterites, accordingly, have often a present meaning, which is well translated by I am, &c. The preterpluperfects are, however, terms which imply past action, and, therefore, they approximate to the aorists and the imperfect in that respect, and in that only, for they are definite in signification.

All the tenses of the active, middle, and passive voice have, with few exceptions, subjunctive, optative, imperative, infinitive moods, and participles. The subjunctives, optatives, imperatives, infinitives, and participles of the present and imperfect, of the preterite and preterpluperfect, are the same in all the voices. The grammarians have discovered no subjunctive for the future. Some of the ablest of them dispute the existence of what has been called the paula-post-futurum, which is formed by redoubling the first future of the middle voice. It must, however, be observed, that a future, if a complete signification, is a very convenient tense, and is expressed in the Ionic Greek by such forms as LELEXOMAI, I shall have said to myself; LELEXETAI, it shall have said to itself, that is, it shall be said. The subjunctives and optatives are all formed, on the principles stated at the commencement of this section; and the imperatives rise directly from the indicatives, by subjoining the pronouns; and, in reciprocal forms, the consignificative O for AI, self. The philologist must recollect, that, in the third person of the plural of these, a corruption exists, by which OSAN, the contraction of ONDAND, seems to be annexed to the second person plural: thus LEGESTHE, say ye for yourselves; LEGESTHOSAN for LEGESTHONDAN, let them say for themselves. In the second person singular the old form of the imperative of the reciprocal present was in SO; thus

LEGESO, say thou for thyself, instead of the modern LEGOU.

All the infinitives of the active voice are nouns formed with the consignificatives MA, make, and NA, work; which give an adjective or participial nature to the radical; for every infinitive is merely a verbal noun, and, as verbal nouns may be formed by any consignificative, the varieties of the infinitive are consequently numerous in the different dialects. The Teutones used NA, make, as LAGANA, laid, the act of laying: infinitives of the Teutonic dialects, therefore, ended in AN, EN, ON. The Celts used two consignificatives AG, or ACH, work, or act; and ADH or IDH, a variety of DA, done, or do. So CRUIN, gather; CRUINNEAGH, gathering; CRUINN-EAGH-ADH, what is gathered, or an assembly. The infinitive, to gather, is CRUINNEAGHADH. The Indians, Persians, and Slavi, used to affix the word DA, the sign of the preterite, to the root, which produced a verbal noun; thus LAG, lay; LAGATE, layed, laid, and, by common use, to lay: SARP, creep; SARP-TUN, to creep, literally the act of having crept, or the creeping: KHOR, eat, chew; KHOR-DEN, the having ate, the eating, or to eat. Every Slavic, Persic, and Sanscrit infinitive is quite the same as the Latin supine in TUM. The Latin tribes not only used this kind of infinitive, but also one formed with RA, make, as AMA-RE, the making love; DOCERE, the making of instruction; AUDIRE, the acting of hearing. That which determines the preceding vowel to be long or short is the contracted consignificative, or verbifying word. These verbs, and all others like to them, were like TIMAO, I honour; PHILEO, I love; CULIO, I roll; and were once AM-AG-ARE; DOC-EG-ERE, AUD-IG-ERE. The third Latin conjugation comprehends the original verbs. All the verbs, conjugated like the three verbs now mentioned, are derivatives. The root of AM is ACM, agree, unite with, like, love; the two latter of which words are also from LEIK, agree, join with, in form, or in feelings of the mind. LIUBA, or LEOBA, love, is a derivative of LEIKBA, to exercise liking. PLACEO signifies either I like, or, if it be active, I make another like. DOC, show, or teach, is the Greek DEIC, and Sanscrit DEISH; all from TAEC, or TWAEC, the Teutonic for point out, show, direct: TAECA is a teacher, and TAC-N, what shows, a token. AUD is the preterite of OG, to take, from AG, the radical, which is the origin of AG-IG-O, or AIO, I hear, in Greek. The words ODH and OGH are common Celtic for the Saxon OOR, or EAR, (OG-ER,) an ear.

Any verbal noun may stand for an infinitive. The Greek infinitive was formed by MA, NA, and AI, self; thus LEG, say; LEGEMA, say-made, that is, said; LEGEMENA, say-made-wrought, or say-make-work, which is a completely formed preterite participle. To this they joined AI, self;

LEGEMENAI, which was the form of the ancient infinitive, they at length contracted into LEGENAI or LEGEIN. The species arising from the tenses, such as LEXENAI or LEXEIN, future; LEGEENAI or LEGEIN, LEG-SAMENAI or LEXAI, LELECHENAI, LELOGENAI, LECHTHEEMENAI or LECHTHENAI, LEGEEMENAI or LEGENAI, and LELECHTH-AI, are all obviously formed on the above principle. The reciprocal infinitives are made by joining END or AND, signs of the present participle, to the modified radical, and by afterwards affixing AI: thus, LEG-END or LEGENTH-AI, and, by contraction, LEGESTHAI, to be saying for oneself; LEXANTH-AI, to be in the act of having spoken for oneself, which is also contracted into LEXASTHAI. The infinitive active seems to have in ancient times a reciprocal or passive sense.

The participles require particular attention: their history is as follows. The sense of every part of the verb, so far as regards time, is contained in the unchanged, or in the modified radical. Thus TREP is turning, in the sense of present action; TREPS, beginning to turn; TRAP-E, making to turn, or in the act of executing; TRAP, turning; TREPSA, from GETREPSA, having made turning; and TRAP, from GETRAP, is similar in sense. TETREPH is turned, with active powers; TETROP, turned, simply; TREPHTH, from GETREPHTH, in a preterite sense, turned; and TRAP, from GETRAP-E, has nearly the same sense. TETRAPH is equivalent to TETREPH, and signifies full turned. All these may take the ancient signs of a present or preterite participle, according to convenience. These signs are NA-DA, or ND or NT, and DA, which is often written TA and THA. As LAG-AND is laying in ancient English, so LEGONT is speaking, and TREPONT is turning, in Greek. As LELOGIDA, or LELAGODA, is laid or put down in Teutonic; so LELECHOT and LELOGOT are said in the Hellenic dialects. TETREPHOT is turned, as is also TETROPOD. These are all in the crude form and neuter gender.

It may save trouble and repetition to say in a few words, that all Latin, Greek, Celtic, and Sanscrit participles, which are made by D, T, TH, or TE, are preterite, and to be explained from DA, do or done; and that all participles which have NT, ND, or NTH, in their composition, are of the present tense, active by nature, and bestowing that tendency on the nouns, adjectives, or adverbs, descending from them. Further, the termination of the present participle may be conferred on words, essentially preterite by nature. Thus TRAP, turned; TRAPEND, executing the act of *having been turned;* LEG, said; LEGEND, performing the act of said; TREPHTHENDS, he performing the act of turned. Such combinations imply an apparent contradiction; but the meaning is not, that an action completely finished is still going on, but that reference is made to the performing of the actual process, by which the completion of the action was effected. It also means continuing in the state of said or turned: thus HO LUCOS STREPHTHENDS, the wolf having accomplished complete turning, or the wolf remaining in the state of being wholly turned; HO LUCOS STREPSANDS, the wolf having effected a turn, the wolf having turned. Note carefully the power of hav-ing before the preterite turn-ed.—Ho LUCOS STRABENDS, the wolf having got into the state of turned, that is, of being twisted; for STRABEIS or STRABENDS is quite different in sense from STREPHTHEIS: the one expresses merely the being in that state from any cause, particularly an external and foreign one; the other means having been turned by internal impulse, voluntary and natural. Persons, who are preternaturally squint-eyed, are called STRABOI or STRABONES. The term STREPTOI would in this case be utterly inapplicable, and of a different sense. The natural construction of the two preterites produces that diversity.

By adverting to the rules above stated, the philologist may investigate the properties of more than half of the European words; as the present and preterite consignificatives are by far the most powerful and prevalent of all the compounding terms. The Greek participles LEGONDS, saying; LEXONDS, beginning to say; LEGEONDS or LEGONDS, beginning or making speech; LEXANDS, hav*ing* said;

LEG-ONDS, having said; both in an active sense; and LECHTHENDS, and LEGEENDS, *being* in the state of said, continuing or existing in the state of said, without reference to agency, further than is implied in mere continuation or existence; are all obvious in their construction. LELECHODS, said, meaning that saying is finished by actual performance and labour; LELOGODS, said, that is, placed in the state of finished speech, without regard to the operation; are equally intelligible. But the addition of MA-NA, or men, forms the most powerful of all the participial species, and conveys an active sense of a finished or finishing operation. Thus LEG-OME-NON, that which is now making into the state of finished speaking; LEGOMENOS, (LEG-AMA-NA-SA,) he that is finishing or going through with speaking: AUTON TREPOMENON HORAO, I see him getting into the state of being turned; AUTON TREPONTA HORAO, I see him actually turning, (himself or another thing,) which is not so good as TREPOMENON when applied to self-action. As the word strength-en in English signifies to get or gather strength, to become strong; so TREPOM-EN, means either to become, or to be turning. This is called a participle of the reciprocal voice, but its connection with that is only accidental. It is active by nature, and only passive by application, for the verb is of the present tense, and the consignificatives mean the active carrying forward of the sense of the verb into a completed state.

These consignificatives are joined to the other tenses, which, being of a future or preterite sense, obtain a similar meaning in the compounds: thus TREPSOMEN-OS, carrying on to completion the act and manner of acting specified by TREPS; TREPSAMEN-OS, he carrying on to completion the act of TREPSA, turned, that is, having accomplished the being turned, having turned; TREPHTHESOMENOS, carrying into completion the act of being about to enter the state of TREPHTHA, turned; that is, about to be turned; TRAPES-OMEN-OS, nearly the same, the original difference between TREPHTH and TRAP being preserved; LELEG-MEN-OS, and TETRAP-MENOS, otherwise TETRAMENOS, conducting or making into the state of being completely turned or said, that is, turned or said. If it were not for the active power of these auxiliary words, TREPSAMENOS and LEXAMENOS would not signify having turned or said, but turned or said in a completely passive sense.

All passives are by original constitution active verbs; a doctrine which extends to participles and nouns formed from these. Though we use and consider the *words* said, laid, fallen, dead, and the like, as entirely passive in sense and form; they were at first active and energetic, both in the radicals and auxiliaries. Said, for SAEGI-DA, was literally say-do: the radical was SAG, to move strongly, shake, move forward, exert, put forth, ex-*press.* Laid was LAGI-DA, from LAG, strike elastically; and DA, from DAG, work, do. Fallen was FALLA-NA, from FAG, move; whence FAGEL, or FALL, move, totter, tumble; and NAG, work actively. The word PAT (PAGT,) fall, is common in Sanscrit, as is PETO in Greek. Dead is from DWAGIDA, a compound of DWAG, bruise, soften, make powerless, wither like plants, become faded like flowers, and life-less, spiritless like animals.

The grammarians tell us, that there are nouns derived from all the persons of the verbs, particularly those of the preterperfect passive. Such derivations are founded only on appearance, which has led to many faulty arrangements in science, and in language. One of the greatest errors which have been committed by Mr Horne Tooke, the father of rational philology, is the deduction of words ending in TH, a variety of DA, from the third person singular. When, therefore, we are informed that SPHALMA and POEMA, an error and a poem, come from ESPHALMAI and PEPOIEMAI; that SCEPSIS and POESIS come from ESCEPSAI and PEPOESAI, thou hast been considered or done; that DIDACTRON, teaching-money, and DEICTES, a shower or demonstrator, come from DIDACTAI, he has been taught, and DEDEICTAI, he has been shown; we are to observe that this etymology is absurd and impossible, having its foundation in appearance, not in truth. SPHALMA and POEMA, contractions of SPHALMAT and POEMAT, are not from the personal verb, nor from M, which in it signifies I; but from the participial consignificatives MA, make, and DA, do.—SPHAL, stumbling, or stumble; SPHALMA, making a stumble; SPHALMADA, the act of having made a stumble. It is metaphorically an error or blunder.—POI, make, (BAG, work, labour;) POI-E-EMA, make-*making*, a making; POI-E-EMAD, the act of having made; the single effect of that act: if the act was composing, it is a poem. But POESIS is from POI-E-S-IS, to wit, from POI, the radical; E, (for AG or EG,) the verbifying auxiliary; SA, the consignificative, meaning work; and is the sign of the person, for all such words were viewed as personal on account of their active nature. POIESIS is the active performance of making, and the faculty of doing so, but POIEMAT is a single act, or the fruit of that act. The difference is marked and very distinct. SCEP, divide, discern, distinguish with the eye or mind, make discriminations by looking into objects, or by inquiring into opinions, which is called speculating; produces both SCEP-SI-S and STEP-MAT, or SCEMMAT. The first signifies inquiry, the other signifies the act, or a single act of inquiry. DAC, to point out, and consequently instruct, like many similar verbs, is redoubled, which strengthens its power. From it rises the new verb

DIDASC, to give teaching or instruction, to make learn any thing: the derivative DIDAC-ET-ER-ON, a compound of DIDACET, teaching, or the having been taught, and RA, pertaining to, with *on*, the ordinary mark of the neuter gender, signifies the thing belonging to teaching, the money due on account of it.

The mystery of deponent verbs, a subject of great grammatical difficulty, is perfectly dispelled by the account which has now been given of the nature of the passive voice. All deponent verbs are actives of a reciprocal character, which fits them for use, on some occasions, with great propriety. Thus ACTHOMAI, MACHOMAI, BOULOMAI, and DEOMAI, I grieve, I fight, I will, I want or seek, being personal actions relating to individual, bodily, or mental operations, are much better than ACTHO, I make grieve; MACHO, I bruise, or beat (obsolete;) BOULO, I bend or incline; DEO, I want or *need*. For ACHTHOMAI means I grieve myself; MACHOMAI, &c. I perform my part of the combat, I play my part against another's exertions; I incline or bend my own mind; I want for myself, I seek what I need for myself. LOQUIT-UR, GRAD-IT-UR; REMINISC-IT-UR, IRASCITUR, are better than LOQUIT, GRADIT, REMINISCIT, and IRASCIT; for LOQUIT is merely he who makes a noise; REMINISCIT and IRASCIT rather mean he reminds or provokes others; and though each of these verbs did express the actions common to the agent and the object of action, yet the middle voice removes all ambiguity, and appropriates them to the agent himself.

The Latin tongue, originally the same with the Greek, underwent several important changes in the course of improvement and time. Its character, however, is much less flexible, its terms are more original, and its nature far more simple, than those of the Hellenic dialects. The Italian colonies seem to have lost the native inflections of their verbs, a very common incident in barbarous society. They preserved the Greek, or rather the universal method of forming the subjunctive; but they retained imperfectly the reduplication, and had recourse to the consignificative RA, as a verbifying term, in forming their reciprocal or passive voice, and in constructing their infinitives.

The present tense of amo, doceo, lego, audio, is nearly the same as that of the Greek, only more original and perfect in the pronouns.—Lego, leg-is, leg-it, legimus, leg-itis, leg-unt. The protraction of the voice, and the emphasis, which have been noticed in the history of Teutonic and Greek subjunctives, had their full influence on the Latin.—Amem, ames, amet, amemus, ametis, ament; doceam, doceas, doceat, doceamus, doceatis, doceant; audiam, audias, audiat, audiamus, audiatis, audiant; legam, legas, legat, legamus, legatis, legant.* AMEM is instead of AMA-AM, which, by suspension and emphasis, has produced an E generally long, and originally sounded like AI in declaim, or perhaps like A in same. The nature of the long vowel in audiamus, legatis, ametis, is sufficiently remarkable.

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* Note M.

The Latins had lost the manner of forming preterite tenses by GA or E. This delicate feature of the Ionian or Argive dialects was obliterated, by their long separation from the parent stock. Instead of it, they applied the consignificative BA (of which see an account in Part I.) to the radical, and with it formed such words as AMA-BA, DOCEBA, which literally signify bringing or making love, teaching. The new word was viewed as a verbal noun, expressive of action carrying on, which, when declined like ELEXA, the radical of the first aorist active of LEGO, I say, in Greek, had an imperfectly past sense; that is, the action was in past time, but was going on, and not then completed; but when the same word was declined with the vowels of the present tense, in original Latin, Teutonic, and Celtic verbs, it obtained a future sense. In all the most original dialects there was no future tense. In the Teutonic varieties, from the Visigothic to the Anglo-Saxon, the present and future were the same. The Celtic and Cymraig have no present tense; that is to say, their present has in course of time become their future, and is now supplied by periphrasis. When AMABA was declined like lego, legis, legit, legimus, legitis, legunt, like the genuine old present, it carried by custom a future signification; but when declined like the first aorist of Greek verbs, it became an imperfect. Contrast amabam-as-at, amus-atis-ant, with amabo-is-it, imus-itis-unt; the short vowels of the one species with the long and coalesced vowels of the other.

This form of the future is in use only in the secondary conjugations: the primitive verbs arranged under LEGO maintained the most ancient Greek future, which had been brought with the language from the south. Legam, leges, leget, legemus, legetis, legent, are formed on the model of the Greek lego, legeis, legei; legoumen (for legeomen,) legeite, legousi (for legeondi.)

The original manner of forming the perfect preterite, by reduplication of the word, and abbreviating or changing its vowels, entered Italy along with the primitive verbs. Cecini, pependi, spopondi, pepuli, tetuli, and many others, obsolete, or common, are examples of it; but the Romans, like the Anglo-Saxons, abandoned this method in practice, contented themselves with abbreviating the vowels; and, in many of their verbs, with subjoining to the radical V, a variety, as it should seem, of the auxiliary BA already mentioned. The preterites of the third conjugation are simple, unassisted, and regular. They run in this form—pepuli, pepulisti, pepulit; pepulimus, pepulistis, pepulerunt or pepulere. The reason of shortening the radical is to be sought in the earliest stages of the European tongues. The pronouns are affixed by means of I, as is the manner of all very ancient and simple inflection. The coincidence between the Teutonic second person singular in ST, from SWA-THWA, and the same person in Latin, deserves notice. As to the appearance of RA before the pronoun of the third plural, the same peculiarity is found in the Sanscrit preterites.

As the ancient Romans had lost the Greek auxiliary term or consignificative of past action, they seem to have supplied its place with RA. The verb acquired by this is not a sign of past or future time, but a sense of action, similar to what is bestowed in Greek by the use of SA, in future or rather inceptive verbs; the effects of which are extensively seen in the language. They joined RA to their tenses, in order to lay indirectly the foundations of a preterite meaning. By affixing it to LEG in the present tense, they formed LEGEREM; and to the same verb in the preterite, they formed legeram, legerim, and legero. But this composition will be more distinct in PELLO-PEPULI, I drive, an active verb, the same as BALLO in Greek, and BUAIL in Celtic, and immediately descended from BAG, to strike. By means of RA the Latin nations formed PELLER, which they conjugated with the subjunctive or conditional emphasis, and used in the imperfectly preterite sense. The same term, compounded with PEPULI, made PEPULER, which obtained a preterite or future meaning, according to the manner of conjugation. If that was open, and the pronouns were preceded by A, as in AMABAM, and in the Greek ELEXA, I said; the sense was preterite, and expressed the pluperfect, or the past time of a tense naturally preterite. If the conjugation consisted in affixing the pronouns as to a present tense, the new tense had a conditional or future meaning. Thus pepuleram, I had driven; pepulerim, I may have driven; si amaverim, if I [may] have loved; pepulero, I shall have driven; cum amavero, when I shall have loved. The affinity between the preterite subjunctive and subjunctive future is very great. Instead of RA the old Romans used SA, a consignificative of kindred meaning. They said facesit and facesim for fecerit and fecerim; levavesim for levaverim, and levaveso for levavero; tagesim and tageso, for tetigerim and tetigero. They made the preterpluperfect subjunctive from amaveram or pepuleram by inserting s, in this manner; amavesesem, pepulesesem, instead of amavererem and pepulererem. This lisping pronunciation (BLAESA BALBAQUE SENECTUS) was gradually abandoned. It was borrowed from the Cymraig Gauls in the neighbourhood of the Greek colonies; at least the resemblance between the ancient British and Latin verb countenances this supposition.

The word CAR, of which the original sense is strait, near, pressing; in all respects analogous to DWEAR or DEAR, heavy, care-exciting; and to BESORG, from SWERG, heavy, translated by Lye CARUS; but of which the secondary sense is DEAR, forms a particular Celtic and Cymraig verb. This verb has, like all those in the same languages, no present. The old short preterite, which the Welsh grammarians call the imperfect, is car-un, car-it, carai; car-em, car-ech, car-ent, I loved, thou lovedst, &c. The factitious preterite is made by s; thus cer-ais, cer-aist, car-oth, car-as-om, car-as-och, car-as-ant, I have loved, and so on through the other five persons. The preterpluperfect is car-as-un, car-as-it, car-as-ai; car-as-em, car-as-ech, car-as-ent, I had loved. The future is car-av, cer-i, car, car-un, cer-uch, car-ant. It is the ancient present tense. There is hardly any difference between the indicative and subjunctive tenses of the British language. The passive is all periphrastical, and made in a natural but singular manner. From every active tense comes a participle in this form, cer-id, loved; caruyd, been or having been loved; carasid, had been loved; cerir, from the future, to be loved. These are the imperfect, preterite, preterperfect, and future participles, called by the Welsh grammarians third persons singular of the verb. The noun or verbal caru, love, is then taken, and along with pronouns, auxiliaries, and a preposition, the following present is constituted: "I am on my loving, thou art on thy loving, he is on his loving," and so on throughout the tense. To form the imperfect they take cerid, loved, and say cerid vy, cerid dy, cerid ev, that is, loved of me, loved of thee, loved of him, &c. meaning I was loved, and so forth. If the Latin tribes borrowed any thing materially Celtic from their neighbours beyond the Appenines, it must have been the use of RA and SA in the formation of the verbs. These, however, might have been employed in imitation of some ancient dialect now totally lost, the speech of a Tuscan or a Sabine tribe, which never knew celebrity, or aspired to the dominion of the world.

The passive voice of the Latin verb, like that of the Greek, is entirely reciprocal. All the tenses follow the character of their original active form. One example, therefore, may suffice to illustrate their nature in general.—Lego, legis, legit, legimus, legitis, legunt; passive voice, leg-or; leg-eris or leg-ere; leg-it-ur, leg-im-ur, legimini, leg-unt-ur. It is evident that OR or UR is here synonymous with the Greek AI; but the true word being forgotten, and the habit of using it alone retained; its place was rudely supplied by the consignificative RA, which transformed the active voice into a kind of adjective. It is further very remarkable, that the second person plural is always made by the old Greek infinitive termination, which being in ancient times used for the imperative, at last was in a barbarous country transferred into the language, as a verb of the second person. Indeed, it may be suspected that amare, amabare, amabere, amere, amarere, bear some reference to an infinitive; though they are probably varieties of the regular forms amaris, amabaris, amaberis, ameris, amareris, in which the s will be considered by many as the representative of the pronoun. But amamini, amabamini, amabimini, amemini, and amaremini, are formed on the plan of legemenai, to say; lexemenai, to be about to say; lexamenai, to have said; and lelechemenai, to have finished saying. All classic scholars know the Attic and Ionic practice of using the infinitive for the imperative; an example of which, out of many, is found in the 15th book of the Iliad, in the 22d line from the end of the book. Observe also that it begins a speech. Eipemenai moi, Troes, agauou Ilioneos patri philoi cai metri: Say for me, Trojans, to the father and mother of the proud Ilioneus. In the Latin imperative, amamino was anciently used for amare or amator, be thou loved; and amaminor for amamini, be you loved. The O and OR at the close of these is the substitute for the Greek AI, self. In the active form, amato, love thou, is for ama-to, in which TO is thou, and is different from TO, he, in the third person. In all the dialects, THWA, self, was used originally to denote three different things, thou, that, and he.

The infinitives are derived from the present, preterite, and future, with the assistance of SA and RA ; thus pelle-re, the driving, the performing of *drive*, from RA, make or work ; pepulisese, for pepulerere, the performing of pepuler, the pluperfect of pello, but the past time of pepuli. An old future once existed in this form—pepulisere, expugnavisere, impetravisere, which is the infinitive of the subjunctive future. The present infinitive passive terminated in IER, or rather in E-ER ; as amare-er, docere-er, legere-er, in which the reciprocal ER for AI, self, is evident.

The participles require particular attention, as their history has not been carefully investigated. The participle of the present is legent and legend, reading ; pellent and pellend, driving ; both varieties of the common European species. Each of these takes the personal consignificatives SA and A, when applied to agents, or to things considered as agents. Thus, homo pellents, a man driving ; femina pellents, a woman driving ; navigium pellents undas, a boat driving : (observe it is considered as an agent ; and therefore this active present participle, and many similar adjective nouns, have SA in the neuter.) When the agency is less directly in view, pellend, driving, takes all the consignificatives of gender, viz. US or OS, A, and UM or OM. The proper sense, then, is he driving, she driving, and, in the neuter, driving considered by itself and impersonal. The term impersonal means here, having no mark of personal agency, either masculine or feminine. What is called an impersonal verb is not so; for lic-et, juv-at, and oport-et, have THA, *that* thing or it, in their composition. Then, by the ancient law of the primeval language, the present stands for the future, because what is *going* on now is approaching and future. Behold I come quickly; a day is coming; a cloud is descending to cover the earth. On this analogy, legendus, legenda, legendum, obtain a future sense; though the last of these words, used by itself as a noun, always bears its original meaning. The grammarians call it a gerund, or carrying word. The true future participle is derived from the preterite one, which is formed like the rest of that species in the Celtic, Teutonic, Sanscrit, Greek, and Persic dialects, by DA, done or do. When the verb is original, TA, the usual Latin variety of DA, comes close to the radical: so DOC-T, VIC-T, LEC-T, FLUC-T, SCRIP-T, SPEC-T, taught, lived, read, flowed, writ, viewed, spied; or is separated from it by a short vowel, which is elided in these examples above quoted. Thus RU-IT, rushed; LAC-IT, drawn out, or drawn away, enticed; PAR-IT, born, from BAR, bear; FREM-IT, roared, from the Teutonic B-RUM; GENIT, bred, from CEN or CWIGEN, produce; LI-T, daubed, from LI, anoint. In forming the preterites, it was not unusual among the Latin tribes to join SA to the root, precisely in the manner of first aorists in Greek. They said DIC-SI, instead of DICI; SPARSI, instead of SPARG-SI; ROSI, instead of RODSI; FLEC-SI, instead of FLECTI. Let it always be remembered, that there is nothing intrinsically future or preterite in this or in any consignificative. GA, go; DA, do; SA, make; RA, work; NA, perform; only fit the verb by their senses for being appropriated to a future or preterite signification. These words are active and present in their meanings. When the preterite takes SA, the participle generally receives it also, though not always. In such examples, the word SA excludes the necessity of inserting TA in the participle. If the verb itself be compounded with SA, the TA is regularly added; as in DEPS-T, kneaded; TEX-T, woven; from DEP-S, to bruise, work by severe pressure; and TEC-S, to put together by TEC, working. DEP is a compound of DAG or DWAG, with the second radical consignificative BA. (See Part I.) Our word DAH, dough, is a derivative of the radical DAG itself. TEC, in Slavonic TEK, weave, is from TWAG-IG, by contraction TAC, pull, touch, work, make, fabricate; which is common in the German dialects, and, in the Greek, in the ordinary sense of make. So TEUCHO, I make, that is, I make by working; TEC-TON, a workman; TECHNA, a trick, a fabricated stratagem; TOGEN, to make, in Teutonic; TUCH, cloth. The connection between DAG, do, and TAG, work, is established in the table of radicals.

From the preterite participle rises the future LECTUR, AMATUR, DOCTUR, the nature of which is discovered from the Roman practice of using a future subjunctive, derived from the preterite. But I am indebted for the true history of this, and of many other classic peculiarities, to a nation in the heart of Germany, one of its noblest tribes,* whose dialect, though despised by Greek and Roman pride, must now perform for their literature what it cannot effect by itself. The result of its assistance may be seen in the note.

What are called supines are, the one the neuter of the preterite participle, which is the infinitive in the Celtic, Slavonic, Persic, and Indian nations; the other is the dative of the same verbal adjective, declined like FRUCTUS. Thus tactus, the touch; tactuis, tactui: tactus, touched, signifies, on the plan of nouns derived from preterite participles, touch in the abstract; the act, the power, the effect, and sometimes the organ. Amatu, doctu, lectu, are datives of this description; though perhaps they are only varieties of amato, docto, and lecto; originally, as is well known, amatoi, doctoi, and lectoi.—Facile lectoi, easy for being read; facile dicto, easy for being said: eo amatum, I go on the being loved; amatum, the being loved. Remark the force of the preterite in ED, and the artifice by which *be-ing*, a present participle, expresses the present existence of an action in a past or completed state.—Idon, (id-onds,) having *seen;* mathon, (for mathond,) it having *learned;* peplechthends, he being burnt, being *quite* singed, or inflamed by fire; mori-*end*-um, dying, or, in the future sense erected on the present, coming death: moriendum est omnibus, the act of death is coming to all. In the oblique case, the original and present signification is always retained.—Tempus legendi, time of reading; aptus docendo, fitted for teaching. Being active participles in the present tense, they govern the accusative.—Tempus petendi pacem, the time of seeking peace; or, tempus petendae pacis, the time of peace to be sought; pax petenda, peace to be a-seeking; which is the relic of the Saxon peace to be ON or AN seeking. What are you a-seeking? is different from What are you seeking? it means more fully the going on with the process. Present action *continuing* is allied to future action. Hence the future and present sense of the participles in DUS and URUS; of the first and second future in Greek; of all inceptive verbs; and of the present-future tense of the Teutonic nations.

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* Note N.

In deponent verbs the preterite participle is active, which is not directly the case in active verbs. Lectus is read, that is, reading completed. Lectus libros is not Latin in common use, though fractus membra is. The reason why the latter exists is, that it is literally synonymous with broken on the limbs or in the limbs, the accusative having that power of signification.–Doctus grammaticam, taught grammar; proximus finem, nighest the end; latus humeros, broad on the shoulders; altus sex pedes, high on or at six feet. The preterite participle of an active verb generally signifies completed action. It therefore becomes more fit to express the mere fact, than to state it in reference to the objects, on which it has been completed. This participle fell into disuse in an active sense; while such as functus, conatus, locutus, and fassus, retained their power. * So, locutus haec, having spoken these things; functus vitam, or vita, having transacted or managed life or on life. It is a derivative of FAG, catch or handle; FONG, hold with the hand, manage with the hand, possess.—Conatus et fassus omnia, having tried and told openly all things. One reason, why preterite participles in Latin are less easily made to stand in an active sense, is their want of a consignificative expressive of action. In the Greek, LEXANDS, by contraction LEXAS; and LELECHODS, compounded of LELEG, of GA or CA

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* Note O.

and DA; are fitted for receiving an accusative, on account of AND and CA, in their composition; while LELOGODS (LELOGOS) is rather of a neuter order, because it wants such a consignificative. All know the preterite middle, as it is called, has more of a neuter character, that is, of inactive character, than the preterite active.

While speaking of the nature of participles, it may be proper to mention, that nearly all nouns may receive the participial consignificatives. In Latin, barbatus, auratus, crinitus, cornutus, pellitus, beard-ed, gild-ed, haired, horned, skinned; ingens (ingents,) sapiens, vehemens, elegans, repens, clemens, praegnans; facetus, surdus, (SWER, dull, deaf,) pallidus, hirtus, (HAR, rough, harsh,) sal-sus, for salitus, salted; mucidus, al-tus, from AL, raise, lift; assus, ar-duus, nudus, and all similar to these; are either adjectives on a participial plan, or obsolete participles. The investigation of this process is the key of philology. *

The species, of which AMA-BI-LIS and MOR-IB-UNDUS are examples, claim particular attention. They are each formed by two consignificatives, which relate to quality or action; and by the personal auxiliaries, which mark the gender. AMA and MOR the radicals, first receive BA; the second original consignificative, which signifies BEAR or MAKE. In Vi-

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* Note P.

sigothic, adverbs are made by this word; thus, FRODA, wise, acute; FRODA-BA, wise-bearing, wisely; TRIGGWA, true, solid, firm; TRIGGWA-BA, true-bearing, truly; ABRA, strong; ABRA-BA, strongly. After BAR (BAG-RA) in the sense of bring, produce, or carry, had become common, a long list of Teutonic adjectives was formed by adding BAR to the noun, as SICHT-BAR, visible, visibilis; GANG-BAR, mobilis; WAHSTUM-BAR, fertile. Such words are universally common in the Low and High Dutch. The datives of these which ended in E formed adverbs; but the usual practice was to join LICH to them, which signifies LIKE, and constituted an adjective altogether the same as verbals in bilis. Thus, SICHT-BAR is by itself possessing sight, pertaining to sight; as SICHT-BAR HUS, a house that *has* a good view from about it; but SICHTBAR-LICH HUS is domus visibilis, a house that may be seen; and SICHTBAR-LICHE is *in a visible* manner. HUS GANG-BAR is a house that has the *power*, practice, or property of moving, such as the Tartar waggons; but GANG-BAR-LICH HUS is a house having the attribute of GANG-BAR, the property described by this compound. AMA, loving, or love in an active sense, as all radicals are; AMA-BA, love-having or possessing; AMA-BA-LIS, he holding the property of love-possessing; that is, having qualities which bring love. In German, this is AN-NEM-LICH, from AN, ON, and NEM, take; in vulgar phrase, a very taking man. Remark, that AMA denotes the quality itself; BA signifies that this quality is had or possessed; and LI-S, that the person, marked out by SA, holds it, or resembles it; for there is an ambiguity in the consignificative LI, which must be attended to. In Visigothic, and the German dialects, it is written LEIK (Greek ALIGKIOS.) The numerous compounds of it with other words are written SWA-LEIK, such like; THA-LEIK, that-like; SAMA-LEIK, same-like; MANN-LEIK, man-like; FOT-LEIK, foot-like; FREO-LEIK, free-like. In Latin, some of these are TA-LE, that-like; SIMI-LE, same-like; PEDA-LE, foot-like. When persons are understood, SA and A are added; as FOT-LEIKS, FOT-LEIKA, FOT-LEIK, pedalis, pedalis, pedale. Now, the question is, do such ancient words as CUBI-LE, a bed; CERVICA-LE, a bolster; MINUT-AL, a minced thing; and the other innumerable examples in Greek, Latin, Celtic, and Sanscrit; come from LEIK, like, as seems to be fully indicated by the Visigothic and its relatives; or, rather not from LAG, the primitive verb, in the sense of LA, hold, take, possess? LEIK, in the sense of similar, is a secondary word; and rises from LAGIG, by contraction LAEC, laid, smooth, even, plain, sleek, concordant. Things that agree in qualities are like. It is certain that this idea ruled in the formation of EAC, joined, equal (locus æquus,) par, joined; from FAGR, fadged, compacted; (See Lye, Anglo-Saxon and Gothic Dictionary, vocibus FAG and FAGER;) and of such adjectives as conveniens, congruus, coadunatus, co-æqualis, and the like. I am persuaded, by the very ancient and general use of LI or LA, and the comparatively recent character of LEIK, similis, to conclude that Latin and Greek words, formed with this consignificative, received it in the sense of LAG or LIG, have or hold; and that such words as TA-LE, QUA-LE, PUTE-AL, and others, held LE in the signification of possess or have, that is pertain to.

The nature of verbals in BILIS being determined, it may be additionally observed, that, after BA has been joined to such roots as MEDITA or MORI, the compounds take the sign of the present participle, and become MEDITA-B-UND, and MORI-BUND; which differ greatly from MEDIT-AND and MORI-END. MORIENDUS is he dying; but MORIBUNDUS is he being at present in a dying state. Ille moribundus manum tetendit, he, being in a dying state, held out his hand. MOR is dying; but MOR-IBA is bearing, having, possessing the act of dying. The sign of the present participle gives effect to this compound, and makes it a beautiful accession to the language; as may be seen by comparison of MORIENS, MORITURUS, and this word, which, like all participles in DUS, has a kind of slightly future signification.

This section may be concluded with some notice of a species of future participle in Greek, of which ITEON, it is to be gone; ISTEON, it is *to be known;*

SPEUSTEON, it is *to be hastened;* GNOSTEON, it is to be known, are examples. The ancient verbs SIG-A, I am; GA-A or GE-A, I go; WID-A, I see; and WID-IG-A, I see with the eye, or the mind; became, in Greek, EO, and EEMI, or EIMI, I am; EO and EEMI, I go; VEIDO, VEIDIGO, and EIDEO, I see or know. The futures of these were EISO, I will go; EISO, or EIDEESO, I will know; EISO, or ESOMAI, I will be by myself, that is, exist. The future of GNOO, I know, (the same as CUNIGA, I try, or *ken* in Saxon,) is GNOSO; and of SPEUDO, I make speed; SPEUSO. By addition of TA, the preterite consignificative to these, were formed the participial words GNOSTOS, known; SPEUSTOS, hastened; EISTOS, seen; to which we may add LECTOS, said; THETOS, put; DOTOS, given; STATOS, stood; PLECTOS, struck; GRAPTOS, written; FEUCTOS, fled; TROCTOS, eaten. These are all true preterite adjectives masculine from the radicals; nor is the insertion of SA to be considered as in the least conferring on them a future sense. It is inserted as an active verbifying word in some, and omitted, because not essentially necessary, in others; as is also TH in ARUS-THA, or ARUTHA, drawn; DRASTH, or DRATH, done; ZESTH, or ZETH, boiled; MNESTH, or MNETH, remembered; PNEUSTH, or PNEUTH, breathed. (See Moore's Greek Grammar, p. 142.) These preterites, and all others of the kind, were liable to be treated in the manner of a second future, that is, they received the auxiliary AG, and along with an active or inceptive signification. Thus, *it*, gone, (synonymous with our Scotch GADE, or GAID, from which come GATA, a gate, a road, an entrance; and HODOS, a way; GOED-SA, that which has the property of GOED, being gone on,) became IT-IG-SA, IT-IG-A, IT-IG-ON; or ITEOS, ITEA, ITEON, to be gone, or about to be gone; LECTEOS, LECTEA, LECTEON, about to be said. ITEON, ESTI, MOI, it to be gone, is, to me, synonymous with eundum est mihi. All the rest are treated in this manner.

SECTION V.

AFTER so much has been said concerning the nature of inceptive verbs formed with SA and AG, less explanation is necessary to complete the history of derivatives.

Every verb intrinsically implies action or operation. Not contented with this, the mind, full of the idea which occupies it, labours to express the state, the manner, the circumstances in which the action proceeds. Hence all the races of frequentatives, inceptives, diminutives, and desideratives, exemplified by clamit-o, I cry often; nôscito, I repeat knowing; curso, I course; cursito, I follow coursing, or running back and forward; cale-sc-o, I become hot; dulcesco, I become sweet; coenaturio, I wish or I am going to sup; nigrico, I blacken; vellico, I twig or twitch; cantillo, I sing a little, or in a humming manner; petisso, I seek earnestly. With these may be contrasted the Greek didomi, I give; doc-e-o, I seem or look; auxo, I increase; titrosco, I wound; thnesco, I die; auxano, I augment, I wax; oigo, oignuo, oignumi, I open; trecho, trochao, trochadso, I hasten; oleco, I destroy; phlegetho, I burn; lexeio, I desire to say; peplego, I strike. The following principles, being the product of nature, have created these varieties, which were easily and regularly formed, to mark continuing, repeated, increased, diminished, or incipient action.

1. The duplication of a word marks confirmed, intense, and repeated action: hence peplecha, I have struck, or peplego, I strike in a complete manner; doo, I give; didomi, I fully give; sistemi, I firmly stand; pipeto, I make or I am making a fall. To do a single act completely, or to make a complete custom of such acting, are expressed by the doubled verb.

2. AG, EG, IG, or OG, (the vowel varies from the last vowel of the radical,) give any verb or noun an active, performing sense. So, doco, I point out, (radical TWAG, catch, take; in Greek DEC and DECHO, I take; DEIC Greek, and TAEC Saxon, make to *take*, teach, point out, betoken; in the ancient preterite DEDOC, shown; whence DOC-O, I make

show, I seem; and DOCEI MOI, it shows or seems to me:) DOCO is I show, indicate, seem; but DOCEG-O, or DOC-EO, I act, I make, I carry on showing: PHONA, slaughter; PHON-AG-O, I carry on slaughter, I am busy with the desire of killing: OTHO, I drive; OTHEO, I carry on driving: SCED, shoot, dart, drive; SCED-AG-O, or SCEDAO, I make drive: STRAG, strew; STRAAGO, or STROO, I strow or spread clothes, &c. These are instances of the ordinary verbifying consignificatives. It cannot be surprising, that the active compounds should frequently vie with, and often supersede their radicals.

3. SA is a word almost similar in its power to AG. LEG-SO, I work, I carry on the action of speaking; HUPNOS-SO, I carry on sleeping; AGNOS-SO, I play the ignorant, or I am ignorant; TRECHO, I run, (radical THRAG, press, squeeze, drive along,) preterite TROCH, a turn, a thing that is turned; TROCH-AG-O, or TROCHAO, I *act* in courses or turns; TROCHAD, turned; TROCHADSO, I make courses. All verbs in ZO (DSO) are of this kind.—ERIDS, strife; ERID-SO, I commence strife; DAD, divided, from DAIO; DAD-SO, I put into divisions: BLUO, to run out rapidly, (B-LUG, preterite of BLAG, drive, drive out, flow; for BLUO in Greek is FLUO in Latin:) BLUED, run out; BLUD-SO, I make, I perform gushing. Our verb gush is of this class. GEOT, cast, cast darts, stones, water,

or any thing; an ordinary verb, in all the Teutonic dialects, makes GEOTS-A, I perform the *act* of casting water, pouring it quickly; I gush. This verb is the origin of CEO, I cast, I lie, of which CUBO is a derivative; and which is synonymous to JACIO, I cast; and JACEO, I am cast, I lie; and to LAG, I lay, and LIG, I lie. The same verb is the source of GUTTA, a spark of water, and CEOMAT, a turn of the sea, a wave, (CUMA;) and of many words in Scotch, old French and English; jaw, jawp, jute (poured water,) jaillir, and the like. Before a noun is changed into a verb by means of SA, it is formed into a kind of preterite participle; thus, CERAT, a horn; CERATID, horned, in the state of being horned; CERATID-SO, I act as if I had horns, or I begin so to act. This verb was first applied to animals that drive with their horns, and afterwards to the destruction of places by driving all the buildings down. Verbs in sso are of the same class. So TAG or TAC, put, arrange; TACSO or TASSO, I am arranging; PRAC, work or do; PRAC-SO or PRASSO, I am doing; MAG, bruise; MAG-SO or MASSO, I am bruising, squeezing, pressing, handling hard. BAG, speak; BADSO, I carry on noise, or much talking; CRAG, cry aloud; CRADSO, I cry out, I execute the act of bawling; CROG, make a hoarse cry; CRODSO, I croak like a raven.

4. AG, EG, IG, and OG are joined to verbs to express incipient action. In Greek and Latin

their forms are AC, EC, IC, and OC, according to convenience. As they signify possessing or having, they are frequently used in forming adjectives like AM-IC-US, having the property of friend; CAD-UC-US, having the property of falling; MER-AC-US, having the property of merus, pure. They must not be confounded with what is similar to them in locus, a place, or jocus, a jest: these words are from the radicals LAG, lay, and GAG, be fickle, moveable, merry. According to the well known power of AG, they signify also making, as well as holding or having. Hence OLE-CO, I make done; and the most numerous order of verbs in SCO, in Greek, Latin, and many other dialects.

The powers of SA and AG united make the sense very active. Boo, I feed; BOSCO, for BO-SA-AG-O, I perform, execute, go on with eating grass. PASCO is the same word. METHU, mead or sweet wine; METHUSCO, I act, I begin to act, I am acting in wine: BIOO, (BIG-AG-A,) I live, originally I move; BIOSCO, I am carrying on life, I am beginning, or continuing the act of living: HEURO, I get, fall on, meet with; HEURISCO, I perform this act: GERAS, age, from GE-EACER, increased in years, grown in days; GERASCO, I am acting the state of age at present, I am becoming old: THANO, I am dying; THANESCO, or THNESCO, I am engaged in the very act of dying. What we less perfectly express by I die, I grow, I rest, meaning I am going or beginning to die, grow, rest, the Greeks and Latins designated, in their emphatic manner, by thnesco, cresco, quiesco. Glisco, (for glig-sco, from GLIG, shine, come quickly,) ardesco, aresco, ulciscor, proficiscor, nascor, from ARD, burn; AR, dry, burnt; UL, behind, back, again; similar to VIND, turn; all on the idea of retribution: PRO-FICIO, I make forward on the road; NAG, bring, fetch; and all like to these are explicable on the principle stated above; and instead of confounding the mind with their anomalous appearance, take their due place in the scale of communication, and show by their character the reason why they were formed, and why they have superseded their primitives.

So familiar was this species of composition to the ancient Greeks, that they extended it to the tenses of verbs, not only to presents and imperfects, but to every other tense, at pleasure. We find eescon, eesces, eesce, &c. for eeon, eées, eéen, I was, thou wast, he was; elexascon, elexasces, elexasce, &c. for elexa, I said, and the other persons. They inserted it in words already formed by it, as in the Odyssey, Book xii. Bosceсonth' helices calai boes eurumétopoi; Beautiful black broad-fronted oxen were going on with feeding.

All' é-toi nuctas men iauescen cai anancei
En spéssi glaphuroisin par, ouc ethélōn, ethelousei;

> Hémata d'en petréisi cai eionessi cathizōn
> Dacrusi cai stonachêisi cai algesi thumon erechthon
> Ponton ep' atrugeton dercesceto, dacrua leibon.
>
> *Odyssey*, Book V.

But a-nights, indeed, he was in the practice of sleeping, though, by necessity, in polished caves, beside a willing goddess, himself unwilling; but a-days, sitting on the rocks and shores, vexing his mind with tears and groans and sorrows, he kept looking on the barren ocean, shedding tears.

Verbs of this order, if also redoubled, had additional power. So MIMNESCO, I remember, from MNAO, I make mention, and I hold, retain, recollect; DIDRASCO, I run away, from DRAO, I run, whence DRAPETES, a run-away; GIGNOSCO, I discern, from GNOO, I apprehend, seize.

6. Another class of verbs originated from the addition of TA and THA, signs of the preterite tense, to the radical. It has been shown how DA is inserted before SA. By this, as in other compounds, the radical becomes a preterite verbal, to which the persons are subjoined. So NEMO, I catch or take, catch grass with the teeth; NEMETH, feeding; NEMETHO, I pasture: PHLEGO, I inflame; PHLEGETH, being inflamed; PHLEGETHO, I am inflaming, I burn: AMUNO, I ward off; AMUNATH, defence; AMUNATHO, I make defence: BAP, dip; BAPET, dipping or being dipped; BAPTO, I dip: TUP, from DUB, beat; TUPET, beating or being

beat; TUPTO, I perform beating. These kind of verbs are more expressive than their radicals. They arise from the preterite, or the root formed into a preterite verbal. CAP, take; CAPT, taken; CAPT-O, I perform the "act of taking," which is the same as CAPT, being taken; CAPTIT, having undergone the act of taking; CAPTIT-O, I make such acts.

7. A very large and active order of compound verbs rose from the application of NA, make, as in the English words broad-en, wid-en, darken, thicken, which are much more apposite than to make broad, wide, dark, or thick. Examples abound of this description, AUX, grow; AUXANO, I make grow or enlarge: DARTH, sleep; DARTHANO, I perform sleeping, I become asleep: MATHO, I take, I take up; MANTHANO, I am going on with taking up knowledge: BAO, I go, or I make another go; BAENO, I perform going: CHAD, catch, grasp; CHANDANO, I contain. The grammarians have perplexed themselves about the insertion of N and M in some of these; but these letters are introduced by a snuffling pronunciation: For LABANO, LEIPANO, TEUCHANO, HADANO, they said LAMBANO, LIMPANO, HANDANO, TUNHANO, I take, I leave, I please, I am becoming (literally making,) with reference to what time makes me. For any verb of ordinary action in the first ages might be a substantive verb. Ego incedo Regina, I am a Queen. Ego existo, I

out-stand. The verb SIG originally meant I move, and often I move down or fall. I become, I turn, I wax old, wise, weak, &c., are of obvious derivation, and throw light on FIO, I grow; and EVENIT, it comes out, happens. TOG, or TWAG, make, produce, form, bring about, afforded TEUCHO, I make as an artist does; and TEUCHO, I bring about as time does. TUCHE is happening; what comes about; TO TUCHON is the thing that is a-producing by time in ordinary.

In all the dialects, M has insinuated itself into words beginning with a liquid in the first syllable, and with B, P, F, D, T, TH, in the second. In nasal pronunciation, DIMP is easily said for DIP; LIND for LID; MANTH for MATH. In many dialects, P or F is also introduced in this manner. We say PUMKIN and PUMPKIN; and the Germans pronounce STUMPF for stump; CUMFT for cumpt, coming, and the like. Judgment must determine when such letters are radical or euphonic.

The consignificative NA often creates two varieties. Thus, TIO, I value, I hold valuable, from TI or THIG, take; similar to AH, hold, value; whence AHYAN and AHSTIAN, to value in Gothic, and ÆSTIMO in Latin: TINNUO for TI-EN-OG-O, I make honoured, or I give the value or price: another variety is TINNUMI, derived from TINNUO. The second conjugation is the more original of the two. TIMA means both honour and price, the rate at which the man or the thing is taken. In ancient times guilt was removed by money paid to the public, and to the relations of individuals, if the crime had been murder; but to themselves, if the injury had been of less magnitude. The sum was fixed by the judge, by the leaders in the public assemblies, or by the old custom of the community. TIO, therefore, signified I pay the price, the forfeit; and TIOMAI, I take to myself, or get that price; I revenge: TISIS, the inflicting or taking of the amercement; TIMAOROS, he who makes or exacts the TIMA, the fine; TIMORIA, the punishing, or the punishment in this way. Remark, that PAG signifies give or pay; POGNA, or POINA, payment; ANPOINA, or APOINA, things given in payment. POINA is the act, the assessment, and the suffering of the assessment: APOINON is an adjective. This word produced PUN-IO, I punish: so WIT, the public declaration of the value of men, according to the rates affixed to their lives, signified in all the Teutonic dialects fine and punishment. The rate of compensation was called the WIT, the BLOD-WIT, the GILD, payment; and WIDRIGILD, back-payment. When the criminal could not pay, he suffered personally.

8. Such verbs as LEXEIO, I wish to say; COENATURIO, I desire to have supper; CANTILIO, I hum a song or tune; PATRIS-SO, I imitate my father;

are obvious in formation and meaning to any person, who knows the nature of the optative, the future participle, or the diminutive noun, compounded with LA. *

In this section, I have attempted, with apparent success, to develope, in one consistent view, the whole subject of anomalous verbs. It is evident, that the character of these derivatives, so far from being unnecessary, perplexed, and irregular, as the grammarians imagine, adds greatly to the powers and beauties of the classical tongues. The formation of them was not difficult. Every peasant knew their nature, construction, and use. They were produced on the shores of the Volga and Tanais with equal facility as on the Ilissus and Meles.

The following sentence contains an example of all the species.

Ten polin oleco daïdi, hen Hector aien eamunathee (ēmunathei,) hen Troes oiceonti, Priamos te ischanaei : pitneei Ilion : thanaton aluscasonti gunaices : teichea culindetai, thnesconti polloi, phonaei ho stratos, phlegethonta te domata haematī ceraunuei.

I am in the act of destroying the city with fire, which Hector was always in the practice of keeping off; which the Trojans dwell in, and Priam holds (habitually;) Ilium is going on to fall or is falling; the women are avoiding death by running up

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* Note Q.

and down with frequent movements: the walls are rolling down; many are dying; the army desires slaughter, and is mingling with blood the burning habitations.

The Ionic and Doric abounded in these varieties of the verb, many of which retained a place in the language, after it had become fixed and general. The poets availed themselves of the less common derivatives, and of the obsolete radicals, in their serious compositions. To these the ancient language imparted a dignity and venerable air, gathered from the style of the bards who had listened, in remote ages, to the Muses; or of the oracles delivered by the God of Melody and Song, from the recesses of his temples. The first Greek poets may have adorned their verse with the most appropriate words, still it is certain, that Hesiod and Homer used no "Babylonish dialect," as some commentators suppose; but that vernacular and native language, used in poetry, and current in the countries in which they were born. Poets, who write for the public, must use the language of the community. Obscurity and affectation are fatal to their intentions.

SECTION VI.

THE indeclinable parts of speech in Greek and Latin have exercised the ingenuity of the ablest philologists. The Greeks, like all nations which have taste and genius without science, were too proud to believe that their language could be illustrated by the barbarous dialects of Scythia, Thrace, and Germany. The restorers of learning, men of great merits and erudition, imitated the philosophers and poets, whose works they had preserved. They never entered the path of inductive knowledge, but speculated on the origin of language with inconsistency and ignorance, which led them either to fill their valuable works with false etymologies, or to leave the explanation of the finer parts of speech in absolute darkness. It may be admitted, that they knew the meaning of the words, which they called particles; but it cannot be allowed that they understood the nature of these; that they were able to support their erudition by reasoning; or to connect the innumerable minute fragments of their learning, by the powerful principles of truth and science.

All the indeclinable parts of speech, except the interjections, or natural cries, are obsolete nominatives, genitives, datives, and accusatives. Some are participles, many are adjectives in the singular or plural. A few instances, indeed, occur of personal verbs used in an adverbial or conjunctional sense; but these are so rare, that they cannot infringe the validity of the general rule.

An account has been given of the adverbs of time, place, and circumstance, which rise from the cases of the pronouns.

Every adverb is an abbreviation of the phrase, or for the phrase, by which the sense of it might be expressed periphrastically. Every conjunction and preposition may also be translated by a verb, adjective, noun, or participle; though, in established languages, this translation would often be stiff, unusual, and affected.

The rapidity of the human mind is indicated and measured by that of thought and passion. It endeavours to communicate its thoughts, in proportion to the celerity of its feelings; and to express the very image of these, not only by the choice order and construction of words, but also by short additional terms, which modify the principal parts of the communication, and paint the attitude, so to speak, in which the mind stands, the reference which it makes to preceding knowledge, the certainty or uncertainty with which it affirms, the train which it continues and pursues, and all the states and circumstances of an active, rational, and intelligent spirit.

Much of this descriptive process is accomplished by the tone of the voice, the rising, falling, sustained, or broken inflection; by the varying look, and the other aids which make the most illiterate speaker understood, and convey an accurate knowledge of his mind as well as of his words.

All languages have not an equal share of modifying adverbs. Some dialects of the same language are more fertile in this respect than others. The Greek has so many of them, that, in translating from it, we must, after having ascertained their effect on the sentence, desist from a literal, and trust entirely to a free version of any passage, in which they appear. But we cannot precisely know their effect, until we have become acquainted with their history—the best introduction to their use and meaning.

All genitives, datives, and accusatives, possess within themselves a consignificative term, which may be translated *at*, with, of, by, from, on, and to; because all relations of place and time, and the metaphorical relations expressed by these, are allied to one another and interchangeable. An object at an object, may be considered as with it; an object proceeding from another, may be called of or from it; an object with or at another, may be termed by or beside it; or, by an extension of meaning very common in all languages, on it. The relations are distinct in nature, and different, but they resolve into one another, which is the reason, why any term, expressive of one of them, comes also to signify in practice others allied to it; and why one term in Greek admits of various translations in a different idiom.

A word in the genitive has the sense of *of*, by, with ; and as the English phrases—of or by consequence, by reason, from old time, with action, easily change into consequently, rationally, anciently, actively ; so the Greeks, Romans, Teutones, and almost every nation of the European races, employed the genitive for an adverb of time, place, and circumstances, including manner, quality, connection, cause, instrument, and the like.

Latin adverbs in IS, as *magis*, satis, foris, nimis, dis, abs, cis, bis, are ancient genitives. These words are from MAG, great, which must not be confounded with MAJUS ; SAT, plenty ; FOR, an outgoing, a door, from FOR, go ; NIM, much or in great force : it is from NAG, to press, the origin of our GENOH, enough, and of the Sanscrit NEM, all :—from TWIG, divided ; AB, off, adjoining to ; CI, for HI, here ; and BIG, a double, a pair. MAGIS is literally " of much ;" SATIS, of enough ; FORIS, of the door ; NIMIS, of much ; DIS, of two ; ABS, of off ; CIS, of here ; BIS, of a pair ; that is, additionally, sufficiently, externally, exceedingly, dividedly, joined with, but not united ; on this, or of this place ; at a double, repeated time, twice. Observe, that once, twice, thrice, are originally ONES, TWAIS, THRIIS ; of one, of two, of three. Some adverbs in IS are datives plural, as plurimis, multis ; others in S are nominatives neuter, as tenus, recens, potius, satius, secus. Tenus and secus are from TEN, extended, and SEC, in the state of SE, aside, and, by metaphor, on the outside, separately.

1. Greek adverbs in the genitive end in IS; as DIS, twice; MOLIS, of difficulty; HALIS, of enough; CHORIS, of the place, of the same place, beside, without; also in the place of another: ACHRIS, of near; MECHRIS, of joining; MOGIS, of labour; AMPHIS, of doubling or enfolding; TRIS, thrice; TOSACIS, of that number. Many nouns form an adjective or verbal with the consignificative DA or TA, and then appear in this genitive. So AMOIB, change: AMOIBAD, changed; AMOIBADIS, changedly: AMO, together or one; AMUD, united; AMUDIS, from one part or a part, that is, partly: AU, back, and again; AUT, repeated; AUTIS, repeatedly, that is, a second time. The philologist must observe with minute attention this method of making participial nouns, and then adverbs in all the cases. So homothumos, unanimous; homothumadon, accusative neuter, unanimously: eiledon, squadroned, by squadrons; diacridon, distinctly; and, in the accusative feminine, diarhrēden, âdēn, ligdēn, epiligden, epipsaùden; in, or according to a clear, a sufficient, an attingent, a superficially touching way. Participial adjectives in DA, STA, and other preterite consignificatives, abound in all the dialects. The inquirer must observe their appearance with acuteness, particularly in the adverbial

form; otherwise he will often misunderstand the history of language.

2. Adverbs, from the ancient genitive, in THEN and DEN, are very numerous. This termination is given to any noun or adjective. Oicothen, anothen, opisthen, ouranothen, chamothen, archêthen, autothen, tothen, hothen, pothen, endothen, heterothen, cuclothen, enguthen; signifying from the house, from above, from backwards, from heaven, from the ground, from the beginning, from same or self, from that, from which, from what place, from within, from otherwise or otherwhere, from a circle or around, from near; and derived from OICOS, a house; ANO, upwards, to, upon; OPIS, of the back, backwards; OURANOS, the raised place, the sky; CHAMA, the earth, which is obsolete, save in the dative; ARCHE, beginning; AUTO or AUTOS, self; TO, that; HO, which; PO, which; ENDON, (enodon, inned,) within; HETEROS, otherwise or otherwhere; CUCLOS, a circle; ENGU, strait, close, near; exemplify this order of words. The dative of this adjective form is also very common; so OICOTHI, at or to being at home; ANOTHI, at being above; EPISTHE, at being behind; OURANOTHI, at being in heaven; TOTHI, HOTHI, POTHI, at being placed in that, which, what station: for remark that OURANOTHEN, and all the rest, respectively signifies HEAVEN-ED-EN, put in the state of *having* been brought into heaven; consequently the dative

is at or to being put into the state of having been brought thither, and accordingly differs from OURANOI, to, at, or in heaven, though both come to the same sense in the end.

Though THEN was applied originally to nouns, it at length became an adverbial termination merely, and was subjoined to adverbs, however formed, as in the instance of heteros and opis, both old genitives; to accusatives plural, as Athenas, thuras, with which it made Athenas-de and thuras-de in the dative, towards Athens and towards the doors; to genitives singular masculine, used as adverbs, of which homou-the, allou-the, oudamou-the, contracted into homose, allose, oudamose, are examples in the dative.

3. Adverbs formed from ordinary genitives in OU, ES, masculine and feminine, are so as to exceed all brief enumeration. Some of the more common of these are pou, hou, tou, autou, homou, protou, deuterou, (topou) of or at what, which, that, same, united, first, second place. The Romans used datives for many of these, as ubi, ibi, ibidem, illo loco, or illic, and eo loci; eodem, unâ, quâ, aliâ, quo, hoc, or huc, undei, indei, quando; in which loco, tempore, and via, are understood. Their dative had two allied senses, at and to; whence EO, at, or in that place, and to or towards that place. Hoc in this place, or HUIC and HIC, which is also written HEIC, in this place; also HUIC LOCO, towards this

place; by contraction HUC. Apply this observation to illa-hac via, isto-huic loco, hoc, illo, or quo-loco versus, commonly written illac, isthuc, horsum, illorsum, quo, and quorsum. Versus and versum are the masculine and neuter of the participle of VERTO, and perfectly synonymous with WEARD, turned, in the Teutonic; in which, TO-WEARD signifies coming to, or approaching; and also turned to, because that WEARD has two meanings; one original from its primitive WEAR (WAG-ARA,) *turn*, veer, shift, of which it is the preterite participle, the same as versus; the other acquired by giving WEARD a new verbal signification.—WEARD, turned, changed, become; WEARDAN and WEARDIAN, to become, to be coming, or turning round; which is the ordinary auxiliary verb in all the Teutonic dialects. To-WEARDES is the genitive, and both signifies in the state of turned to; and in a future state. A man's weard, or weird, is that which shall or must come about to him, his destiny, if considered as inevitable; or his own production by labour, if considered as depending on himself.

A particular species of Greek adverbs in OU and ES is formed by making an adjective chiefly for that purpose. From PAN, all, comes pantachos-a-on, universal; from ALLOS-E-O, allachos-e, otherwise or otherwhere; from POLUS, pollachos; from POSOS, hosos, tosos; posachos, hosachos, tosachos; the principle of which is quite analogous, and the same with that in

ALL, ALLIGS; all, allish; SUR, SURIGS, sour, sourish; RIHT, RIHT-IGS; right, rightish, which must not be confounded with ALL-ISC, SUR-ISC, RIHT-ISC, or others of the same kind; for PANT, all, with AG, is PANTAG, all-having; that is, having the nature of all, or universal, and so of the rest. But PANT-ISC is much weaker: it literally means allis-having, that is, not having all, but having of all, having of the nature of all. It is formed from the genitive of PANT, while the other is from the nominative. Another class of adjectives of this kind is formed by adding STA, as MELEISTOS, limbed, from MELOS, a limb; HELLENISTOS, hellenized, from Hellen, a Greek; and RISTOS, made into single men, from ANER, a male; NEOSTOS, made new. All of that order rise from the use of SA and TA, the consignificatives which imply make and do, or finish; so MELOS, a limb; MELEOS, *make* into a limb; MELEISTOS, *made* into a limb or piece; for MELOS is from MAEL, a part, a division, a part of the body, a member. Such adjectives as CRUBDOS, hid; ANAPHANDOS, revealed; ACROPODITOS, tip-toed, or set on tip-toe; AN-AIMOTOS, unblooded, or without bloodshed; have all a tendency to become adverbs. The classic reader must often meet with adverbial genitives, datives, accusatives, in all the numbers and genders of these species now enumerated. PANTACHOU (TOPOU,) PANTACHEI HODOI, or some other noun of that description; POLLACHISTON, at or on the most part; MELEISTON, at or in the state of a single limb; MELEISTEI TROPOI, in a limbed, that is, divided or piecemeal manner; HELLENISTEI TROPOI, or IDIOMATI, &c. in or by the hellenized manner, dialect, &c.; NEOSTEI, in the newest or latest manner; CRÚBDA, at or with matters kept secret, secretly; ANAPHANDA, with matters or circumstances laid open; and RISTEI, in the manner of a single man. In Latin, membratim, viritim, secreto, publicè, may serve at once to illustrate and exemplify adverbs of this description.

4. All adjectives in os have their adverbial termination in OIS, by contraction, os long. Many terminating in ES also employ this genitive. Examples occur in every page. So pois, tois, hopois, homois, cois, posois, houtois, acribeois, huperphueois, contracted into pos, tos, hopos, cos, posos, homos, houtos, acribos, huperphuos; from po, what; to, that; hopo, the what; co, what; poson, how much; homo, or homon, united; houto, this same; acribes, with much discrimination; huperphues, supernatural, exceeding. The literal English of these is of, or by what, that, which, this, same manner or way; and so of the rest, according to their sense. But remark, that if an emphasis be laid on any of them, the sense is made more particular. The alliance between AN, one, and ANIG, belonging to one, single or individual, must be recollected; and that near affinity between one and all, which

conjoins one and any, any and every, in the same word. So POS EPOIESE, how or in what *particular* manner did he do it? EPOIESE POS, he did it in a way, that is, somehow or any way. HOUTOS ELEXE, he spoke so, in this particular way; ELEXE HOUTOS, he spoke to this effect, in a general sense. The nominative po, ti, hos, tis, to, hopo, are often used in this manner. When particular, they have an accent; when general, they are commonly deprived of it. TIS ELEGE, a certain one among many was saying; TIS ELEGE, somebody was saying. PEI ERCHETAI, whether or by what road comes he? ERCHETAI PE, he is coming some how or some way. HOMOS ERCHONTAI, they are coming together; or HOMOU ERCHONTAI, they come unitedly, collectively: ERCHONTAI HOMOS, they come however, they come at the same time; meaning, that, for all that, they are coming. The grammarians call such general words particles, expletives, and the like; and affix little sense to them. They are the terms by which, in Shakespeare's language, the very age, pressure, and body of thought, is delineated. In the fine Attic dialogues of Plato, and the comedies of Aristophanes, we see these and such words employed, to give nature, ease, and expression to the whole train of discourse. If a reader wish to know and imbibe the perfect spirit of Greek composition, he must not permit himself to consider one particle as insignificant or extraneous. Other languages require similar accuracy.

The vast application which may be made of such words, in a definite or indefinite sense, appears from the various uses of HOS (HOIS,) of which, or by which, manner, contrasted with the Latin words quam (ad quam viam,) SIC, (SOIC, or SWA-IC, dative of SOS, SA, so, self, same, that, joined to que,) ITA and ITEM, accusatives of HITA, or ITA, same, self, this; ITA-QUE, nominative or accusative, of ITA, this, and QUE, which; UTEI, or UT, commonly deduced from HOTI, which thing, or according to which thing, accusatives of the neuter of HOS and TIS; to which add quemadmodum, quod, quum, quamquam, postquam (horam,) per quam magnitudinem, rem; quo modo and quo; quanto and quanto opere; quam si, and others, the nature of which is obvious. HOIS, or HOS, in the oldest Greek, probably belonged to HEOS-HEA-HEON, IPSE-A-UM, or SUUS-A-UM, in the original sense of these words. Consequently, it then signified of, or by that self or same manner, and corresponded to SWE in Teutonic. For SWA was personal, reciprocal, demonstrative, and relative, in one term. But from HOS, who, qui, que; or ho, quid, it is equivalent to cujus (modi.) By itself, or emphatically, it is so: EPOIESEN HOS, or HOS EPOIESE, he did so, or so he did. THEOS HO'S TIETO, as or so as a god is, he was honoured. KAI HOU DEI, CAI HO'S, CAI HOTE; et ubi, et quomodo, et quando.

But HOS unaccented, and joined to adjectives, nouns, and sentences, means not in that particular manner, but in the manner of the thing to which it is annexed. So HOS EGO, as I; sicut ego: Hos PENTE CHILIOI, as five thousands, about five thousand. O GE! TOU PHTHEGMATOS, HOS HIERON KAI SEMNON! O earth! (for the) what a speech; how holy and high. Hos LUCOI, quam lupi, as wolves. Hos CALON! quam pulchrum, how beautiful; in Visigothic, HWAI-WA FAGR; in Saxon, HU FAEGER. Remark, that HWAI-WA is for HWAI WAGE, in what way; that HOW and HU are corruptions of these words; that QUAM, TAM, and JAM, are accusatives singular feminine; to which HORAM, MAGNITUDINEM, and VIAM, must be occasionally understood; that the natural powers of the genitive, dative, and accusative, permit that the prepositions AD, IN, SUPER, SUB, and others, may be suppressed, without ambiguity; and, further, that the old English, like all its kindred dialects, possessed the same properties in this, and, indeed, in every other respect, with the classical languages. Hos, as a conjunction, is that, so that, as; but it is always descriptive of what follows; never, or at least very seldom, of what goes before. Hos OPHELON is, so I had benefited, or given a benefit; but HOS OPHELON, by that particular way, I have done a benefit; the one refers to some thing or proceeding, of which an account has been given; the other relates to OPHELON and its consequences. ELUTHES EC

POLEMOU? HOS OPHELES AUTOTHI OLESTHAI, you have come or arrived from battle? So-you-had-obliged me by perishing there: But HOS OPHELES AUTOTH OLESTHAI is, in some way, previously described, you had obliged me by perishing; not directly by so doing, but by indirectly making death subservient to my gratification. The verb OPHELLO is from GAFL or GIFL, gift, fruit, benefit in produce of trees, tribute of money, assistance by giving; whence OPHELLO, I give to, I increase; OPHELOS, a gift, a thing to be given, or a thing given; a debt, a gift due. As SCAL, in Visigothic, means I pay, or am to pay, I owe; so OPHEILO signifies I am owing, and I am about to do, or I shall.

The most indefinite sense of HOS is when it is used to signify so, such a manner, or, as it were, equivalent to utique or utpote. It often signifies as, or when, and as soon as: in short, it is applicable to time, situation, quality, and quantity of all descriptions. As every existence and mode of existence, whether expressed by a word or sentence, referred to in thought, or referred to in language, may require the terms how, that, and so, in English; the same may obtain hos in Greek.

The last division of adverbs in the genitive consists of such words as HAPAX, together; APS, back; LAX, with the heel; MAPS, in vain; ECS, out of, EPIBLUX, abundantly; ODAX, with the tooth, and the like. They are from SAM-PAG, all-together:

for SAM is same, one together, in the oldest dialects; and PAG is join; of which the participle is PAGANTS, PAGANTA, PAGAN: SAMPAGIS is at one, or a complete time.—From AP, joined, near, off, or behind, backward, back again; from LAC or HLAC, the heel; MAP, foolish, vain, a derivative of MAG, stupid, dull; EC, out, without; EPIBLUDSO, I gush or spring on; ODINTS, from TUNDS, a bruiser, a tooth. It is probable, that ODAX and HAPAX are for ODONTAGIS, or ODONTACIS, and HAPANTACIS, rather than ODAGIS and SAMPAGIS, though the derivation of PAS and ODOUS be absolutely certain.

The dative is an inexhaustible source of Greek and Latin adverbs. Some of the more common examples of it are AEI, always; EPEI, after; ETI, yet; ANCHI, near; CHAMAI, on the ground; IPHI, with power or strength; ARI, greatly; NOSPHI, separately; ECEI, there; PALAI, in old time; ACHRI, near to; MECHRI, to conjunction; HECONTI, by a willing mind; TOI, for that, and at that time; POI, at which, or by which or what; HOPOI, at the what or where; PE, by what road; PANTACHE, by every road; TOI, in this or that manner; HOI, in which manner; HOSOI, POSOI, TOSOI, by how much, by what quantity, by so much; POLLOI, by a great deal; SPOUDEI, with haste; SCHOLEI, at ease or leisure; PANOICI, with all the family; IDIAI (OICOI,) privately; OICOTHI, at home; ATHENAZE, to Athens; TEI, TAUTEI, EKEINEI (HODOI,) these, that same, and that way; OPSE, at a late time; ENTHADE, to that place; and all words, such as HAUTOSI, in such way; TOUTI, or TOUTOEI, HODI, in this way and the like, used by the Ionians and Athenians. The origin of the principal of these words is AIW, an age, a continuation of time; IUP or EP, elevated, heaved, lifted, laid upon; ET, from EC, add; ECT, added, continued; ANG, close, near, strait; HAM, the ground; WIP, from WIG, strength or vigour of body; AR, great; NAH, nigh, touching the outside; GEN, yon and yonder; PAL, turned, gone by, passed, whence PALIN, at, turned, or on turning; AHER, near, from AG, original of ANG, close; MECHER, from MAG, condense, join, unite; HECOND, coming, coming willingly; PO, HO, and TO, pronouns applicable to every thing; FILU and FELU, many; IGD, self, proper, peculiar; SPED and SPAGD, activity, hasty proceeding; SCHOLA, stopping, holding, detention, leisure; from SCA, hold, substituted for EG and AG, have or hold; OPS, back, and in the rear; whence ABEND, the evening, the *back end* of the day; PERUSEI ETEI, in the past year, from PERI, gone, a derivative of FAR, go, whence FOR, gone, past, before, in all the dialects. The Saxons and their northern kindred said, FORA, before; FORAN and FORN, belonging to fore; also FORMA, made before; and FORMER, pertaining to FORMA; PRIUS, in Latin, not taken comparatively. The Scottish word FAIRN-YEAR is an exact translation of PERUSI. FAREN is gone, travelled, past.

The datives HESUCHE, in peace; HOI, to what place, whither; HUPERTHE, at or from above; TELE, at far distance; SIGEI, with or in silence; PROI, in the fore part of the morning; OPISTHE, at the backward of an object; AORI, at un-timeous hours; NEIOTHI, at the bottom, and NERTHE, at the place below; ANO, to on; CATO, to down; MESSOTHI, in the middle; EXO, to out; ESO, to in; OPISO, to back; PORHRO, to fore; PROTERO, to more forward; PERI, in going; AMPHI, in doubling; ANTI, in fronting; AI and EI, in or to adding; deserve much attention. They come from HESUCHOS, sedentary, settled; HUPER, lifted, raised, elevated; TAGL, drawn out, long; SWIGA, silence, stopping, holding the voice; FROH, early, first; AF, the back, the off-ward; AN-HWEOR, derived from WAN, wanting, and HWEOR, the time, *turn* of time, season; for HWEILA or HWIGLA, and THRAC, words equivalent to PERIODOS, a round-going, and CURSUS, a race; are the ordinary terms in the Teutonic, and analogous to the common and natural measure of duration among savages. The history of this word is certain. The idea of beauty affixed to it is from its sense of season or proper time. The grammarians confounded it with HORAO, I see, I look, I seem, from WARA, behold, in all the northern dialects. NIGD and NAEGED signifies depressed, driven down; whence NIGTH, NIGERTH or NEITH, NERTH, below: ANA is AGNA, joined to, put on, lifted on: CATA is GE-ATA, itself, from AGTA, at; GE-ATA TAN GAN, (for GEAN and GAIAN,) is put *on* the ground, not in the ground. MESOS is from MEGD, mixed, joined in composition with; in Sanscrit MEDH, in Latin MEDIUS: MESSOTHEN and MESSOTHI are from amongst, and to amidst. EC is from WEC, in Sanscrit WAHITA, joined to the outside of an object; from WAC, join: it is analogous to NOS, close to, but yet not in an object. EN, in, is the same as AN, on. The Celtic, Teutonic, and many other dialects, verify and establish this derivation. The genitive of EN is ENIS, by contraction EIS. OP, the back, has been explained. PORRHO is a dative of FORERA, which signifies more forward: it is equivalent to FOROD-ER, or further in English. PROTERO is the dative of PRO-T-ER, from PRA, an abbreviation of FRAG, beginning at. The Celtic is FREAMH, the Cymraig RHAG, the Saxon and Visigothic FRA and FRAM, the Sanscrit PRA, the Slavonic PRO and PRI. Pro-OD is put before, and PRO-OD-ER is belonging to PRO-OD, first. If RA be comparatively used, PRO-OT-ER is further. PERI is the dative of PARA or FARA, gone, gone to, gone opposite to, before: PERATS means gone over, as over a river; PERAO, I go over, I pass; also I go through with; PERATS, the circumference, the border, the part that goes about an object, or rather a district. PERI is for PEREI, in going, encompassing; and as that which encompasses an object is greater than it, PERI signifies larger, greater, superior. PER, the nominative, or contracted dative, means all around, altogether, although. EIDOMENOS PER is *al*-be-it, knowing: TOPER, HOPER, HOSPER, are all-that, all-which, all-who, like our al-though and with-al; modes of expression now obsolete in some cases, and common in others. The adverb PERIGS or PERICS, circularly, is from PER-IC, belonging to PERI, having the nature of PERI. Our term around is from AN-RUND, and RUND is the preterite participle of RIN, to run; the participle itself is RUNNED, the same as FARA, gone.

AMPHI, for AMPHEI, is the dative of AMB, doubled, from OGBA or UGBA, bent, folded. The radical is AG, whence AG, a bend; ANG, crooked; ANGEL, a hook and an angle; ANGUIS, a crooked or bending animal, an eel (AGIL) or snake. The Sanscrit UBA, double, or both, is equivalent to BAG, bent, doubled, bowed; whence BAGOTH in Visigothic, both. The difference of AMPHI and PERI is obvious. PERI is circularly, AMPHI is enclosing parallel-wise. A pair of men is AMBO. To cast the arms on each side of, is AMPHIBALLEIN. A rug rough on both sides is AMPHIMALLOS; a two-eared jug is AMPHOTON. An animal living two ways is AMPHIBIOS; a serpent supposed to go either way is AMPHISBAINA, from AMPHIS, both ways. PERI TEN POLIN is round the city; AMPHI TEN POLIN is on both sides of the city. If the word be compounded with consonants, it becomes AM, and sometimes A, as in A-SPADSOM-AI, I draw to me on each side, I embrace; AM SANCTUS, sacred on each side. It preserves its form in Greek, but in Latin it is AMB, as in AMBIO, I go about; AMBULO, I make turns in going: or AM, as in AMPUTO, I cut on each side. CIRCUM, from CIR, to turn, put round, in Saxon CYR, a word common in all the dialects, is equal to PERI. CYRIG is run or turn round quickly; in Greek and Latin GUR, GYR, and GYRG; whence GURGITS, a whirlpool, and GIRGILLUS, any little thing that whirls. Like HEN, one; PO, what; HEMEIS, we; HUMEIS, you; and many other words; AMPHO, two, takes DA and RA, which gives it an adjective and comparative sense. Hence AMPHO-TE-R-OS, HE-TE-ROS, PO-TE-ROS, HEMETEROS, masculine, signifying both, the other, whether, our: UTER is from HETER or HOTER, one of two, or which of two. Such forms are like ANTHAR, HWATHER, AEGTHER, ALLOTHER, THADER, meaning each, one of two; whether, which of two, either, any one of two, other, one of many, thither, to that place. AMPHI is found in Welsh or Cymraig, in Celtic, in Slavonic, and in every other European language. There are many pages of compounds of EM, AM, EMB, EMP, YMB, in all the Saxon, German, and other Teutonic dictionaries.

ANTI is the dative of GEOND, EOND, UND, AND, END, ENT, which signifies gone, gone to, gone before or against, AN-GEN-ES-T; and consequently opposite in place, *opposite* in action, reverse, also reversing the deed, doing it again, as GA, go; ANDGA, go again, return. ANA, on, has a similar sense; for one action of the same kind put on a first is ANA, on or again, AN-GA-NA, on-gone. ANTI means for, as ODOUS ANTI ODONTOS, tooth *in* opposition of tooth, tooth against tooth, in Scotish tuith again tuith. For GEOND, AND, and UND, examine Lye and Manning's Anglo-Saxon and Gothic Dictionary.

AI and EI, if, is the dative of EAC or EC, addition: AN and EAN, or EN, is the participle of EAC: so EACEI LEGEI, to addition he says; EACEI LEGOI, to addition he would say; EACEN LEGEI, added he says.

The other dative adverbs need not be inserted here: such words as polloi, multo; macroi, longe; PO, for POI, any how, some how; barbaristi, in the barbarous way or idiom; pantapasi, at all parts; pollois, by many things or matters; together with many similar to these, after what has been said, require no explanation. Prepositions often appear before the adverbs in all the oblique cases, which must be supplied in translating them, and which could not have been elided, if the cases had not contained a preposition in themselves.

Latin adverbs in O are datives, as also those in E: each of these terminations include an innumerable order of words. The termination in E was originally EI: it seems to be feminine, and to refer to a feminine noun. The Latin nations hesitated between the use of the dative, and accusative of the neuter. They said primum, at first (time, tempus;) and primo (tempore.) They formed a variety of *special* adjectives, like the Greek adjectives in DON, of which they used the accusative neuter as an adverb. Thus VIR, a man; VIRIT, manned, made into individual men; viritom, viritum, viritim, at or on an individual man. The Saxons said HI COMON, man on man, they came man on or by man. The Greeks said AN' UNCIAN, by ounce, or by each ounce; ANA MURIADAS, by myriads; ANA ETHNEA, by tribes; VICATIM, PRIVATIM, PEDE-TENT-IM, by single villages, in a private way. Mark this order of words. When the adjective, as in privatus, existed previously, a new termination was not required. Another adverbial adjective was formed by TA, done, and RA, make: ACRE, sharp; ACRIT, sharpened; ACRI-T-ER, acting in a sharpened way: LARG, large, from LAG-ER-IG, possessing the state of LAG-ER, laid forth, *extended*, broad; LARG-IT, made large; LARGIT-

ER, acting as made large, viz. largely. Locus, tempus, modus, res, magnitudo, via, and other substantives, are understood to the datives, and other oblique cases; but not so directly to adverbs in TER, which are nominatives or accusatives neuter.

Examples of the dative are found in fere, ferme, una, ultro, eo, intro, primo, denovo, diu, prai, sine, ante, ergo, vero, inde, quando, saepe, prope, (propiter is nearly or near,) qui, postero die, prio die, pereno die, prio-dem; of the accusative in dem, *that* time, thing, or object; jam, at this time; tum, at that time; quum or cum, at which time; quam, at what time (horam;) dum, at *the* time; tam, at that, (feminine;) tum-que or tunc, then or at that time also, for que neuter signifies which, also; nun, now; nun-que, now also, by contraction nunc; saltem, only, at least; demum, at length; statim, instantly; usquam, any where; etiam, also; utiquam, so, yes; tantum, only; solum, only; verum, but; tamen, however; autem, but; nam, for; cum and quum, as; caeterum, moreover. The words et, ac, aut, ve and vel, atque, ita, ne, nec, neque, quod, apud, ad, contra, citra, intra, supra, ex, trans, secus, post, praeter, ultra, juxta, super, subter, seem to be nominatives singular or plural in the neuter gender. It is, however, exceedingly difficult to ascertain whether these, and a few other words, such as dem, dam, que, and the like, belong to the accusative or nominative. The derivations of the above list are important, on account of the light which they throw on this department of language. Fere is the dative of fara or pera, gone around, encircled, total: it signifies in a total manner, but not totally. The use of per, altogether, is common in Greek. Ferme is the dative of ferima, having the nature of fera, total. Ferime signifies not altogether, but in the way of, or approaching to altogether. Una is for una parte, together. Ultro is the dative of ulter-a-um, from ul, gone, passed, beyond; whence ulterior, farther over, and ultimus, farthest, and hindmost. The one sense is from ul, passed, gone by; the other is from ul, gone, passed, behind, on the back; every way synonymous with the Visigothic hind and geond, from hig, to go, and ga, to go. Ultro originally meant over, or beyond what was done; ultro animo or more, signified with mind or humour beyond or in addition to what had been required. Miserescimus ultro, we pity with inclination beyond what was asked, that is, "of our own accord." Eo is for eo loco, in that place, or to that place, or degree; modo being understood. Intro and intra, retro, supra, juxta, contra, extra, and others resembling them, are all from the adjectives inter, reterus, superus, juxtus, contrus, extrus, immediately formed from in, re, super, jungo, con, and ex. In is from

ICEN and ACEN, joined with, mixed with: RE is from RAG or RIG, the back or ridge: it is synonymous with AFT in Gothic: super is from HUFAR or SWUFAR, lifted, elevated: jungo is formed from EAC, join, yoke, unite, in the manner in which BANG, to beat, comes from BAG. The English is GE-EAC, to join; GE-OC, a yoke. CON is from quom or cum, with, added to: it is the accusative singular of que, which or and; as exemplified in senatus populus que, the senate and people, or the senate together with the people; pugno gladio, I fight with a sword; pugno quum or cum gladio, I fight together with a sword. Ex is from the genitive of EC, derived from WAC, touch, be adjacent; but without, or on the outside of an object. All these take DA, the preterite auxiliary, and RA, the consignificative of nouns denoting action. Intro stands for the dative of INNODER: loco is understood; and intra is the nominative, or rather the accusative plural neuter. Thus juxta urbem is instead of loca juxta urbem, or ad loca juxta urbem, at or in the places joined the city. Cis fluvium, hitherwards the river; citra fluvium, ad loca citra fluvium, in the places pertaining to the hitherward side of the river. CIS is equal to the Teutonic HIN or HEONAN, from this same part. The radical HWIG signifies possession, self, he or itself, who, this same. CON, together, means also in union with, or joined to, at, present, before. Like the

Teutonic WITHRA and AGENST, it denotes opposite; a sense taken by almost every word which marks apposition. CONTRA ME is for ad loca contra me; ADVERSUS, or ADVERSUM ME, is for ille versus, or illud versum ad me; he turned, or it turned to me. The application of adversus has been made general. Primo tempore, modo vel opere, and de novo, are self-evident. DIU is for dio tempore. One of the earliest applications of THWAG or THA, the or that, was to mark time. THAN and THANNE, in all the dialects, signified at that, or at the time; THEN, at that distant time, either past or to come. This word began to be considered as peculiar to that idea, and it gradually assumed a different pronunciation. TUM, originally THOM or THON, signified at *that* time; but DUM or DOM indicated at the time, at which time, or whilst. Tum stetit is ad id tempus, or ad id temporis stetit: Tunc stetit is tumque, or ad id ipsum tempus stetit; but dum or dumque stetit, is ad quod tempus, or per tempus quod stetit. The article THA, or THE, was formerly prepositive, relative or subjunctive, demonstrative and personal, according to its application. DA or DE signifies then in Greek: DEN or DAN signifies long: it is apparently a contraction of DE-EN, made long. The derivatives of DE are DETHOS, long; DETHUNO, I linger or delay; DEROS and DERON, long; DETOS, posterior; DETA, nominative, or accusative plural, neuter, upon these things, or after these things. Dem is the Latin form of den. From dem rise demum for ad demum tempus, at length; and tandem for tam dem, which suggests the true case of den and dem to be the accusative feminine; to which must be understood, in both languages, horam, time. Ad tam dem horam is, at that distant or long time. Tam is adverbial before dem, as it is before diu, long. Dum dum signifies literally the while-while, that is, the while past or completed. Pridem is for priodem tempore, in former time. If jam, the accusative feminine of GEAC, joined, united, continuous, yet, now, be prefixed to dudum, the compound signifies now or at this time completely past. The Greek word for jam is E, a contraction of EAC, from the same verb; but this contracted word is united with DE, and so forms the compound EDE, now, or at this present time; to avoid the ambiguity arising from the use of E by itself, and uncompounded. The student of language must attentively observe, that EAC, united, and DEM, at or to that, have many applications, in no respect alluding to time.

Prae, sine, ante, ergo, saepe, prope, quî, are datives of PRA, from, coming from, before; SIN, separate, sundry; ANT or AND, gone up to, present, opposite, before in place, before in time; ERGON, a working, an operating, from WEORG or WEORC, act upon, labour, act towards: ERGO signifies for that work or fact:—SAGPA, thick, crowded, condensed: the radical is SAG, load, cast on, cram, condense; whence SAT, plenty; SATUR, full; SAGINA, fattening, cramming; SAGMA, a burden:—PROPE, before, present with, almost in front of; and QUOI MODO, in what manner.

QUE, which, is joined to many words, and expresses addition, as TUNC or TUMQUE, then too; UTIQUE, as, or in which way also; USQUE, to which also:—TEOS, of or in that degree or manner; HEOS, in which manner: TEOS, during that time; and HEOS, during which time, are also common in the ancient Greek poets. TE, that, or to that, is synonymous with KE and QUE. An facis? Do you do it? ETIAM, yes, a word compounded of et, also, and jam, at this present moment. NUM FACIS ITA? Whether do you do so? UTIQUE, yes, according to *that which also* you have said. FACIO QUIDEM, I do it (QUOIDEM) according to which very thing, or in addition to that, or for certain.

In all cases where QUE is joined to pronouns, it imparts a special sense, which soon verges into a general one: QUISQUE, who, that; each individual, that; every individual, whoever: QUI-QUEM-QUE, who whom that, what man that; any man who. AB RE, from the thing; ABS RE, in a state of being off the thing; ABSQUE RE, without the thing, that is, in a state of collectively separate existence.

Et, ac, aut, at, atque, autem, ast, are all derivatives of EAC, to join, continue, be united. Their original forms were AC, or GE-AC, join, unite; EACT or ECT, joined; OCT, for OCED, completely joined; ACT, join thou, or, simply, joined; ACT-QUE, joined also; ACSED, from ACS, make be joined, joined quickly; AUT-TEM, joined also. SED, in Anglo-Saxon, SET, put on, or add to, is from SED, to fix or settle. The Greek E, or, than, also, is directly from EAH, or EAC, join. When a Visigoth meant to reply in the affirmative, he said EA, GEA, or YEA, which is the same as E and ET, joined, united, *agreed.* When he replied in the negative, it was done by NA, NA; or NE, NE; from NAG, diminished, lessened, destroyed, non-existent. The simple term for not, unconnected with denial, was WAC, deficient; or WAN, wanting. The Greeks changed WAN into AN, and WAC into OUC. All the nations of Europe and Asia, which have risen from the tribe that formed the language under consideration, use these words. In one sentence the reader must associate the terms AG and AC, GE-EAC and GE-AC, in their universal sense, united, same, and similar in time, place, matter, manner, form, subject; and contrast them with NAG, destroyed; MAG, destroyed; WAC, weak, feeble, defective; WACEN or WAN, deficient; and HWACD or HAUD, diminished, annihilated. The phrases ne facias and non facies, mè, poiesēis, and ou poiēseis, besides the change of tense, differ in other respects: NE and

ME are original words from NAG, diminish or annihilate; and MAG, bruise, destroy: These have an imperative nature in themselves; while WAC or WOC, deficient, wanting; and NON, from NE OUN, not-then, have an affirmative, but nothing of an imperative quality. OUC is simply NO; but NE and ME are not in the most intense degree. OUTIS is nobody; but METIS is, with the assistance of a verb, let nobody, or nobody whatever.

The sentences E, E, aye, aye, yes, yes, truly; E, POU, indeed, some how: E, DE, truly then; E, POS, really some way; KAI DE, also then; KAI OUN, and then, or so; MON or ME OUN, is it not then? E' TOUTO MEN E' TOUTO DE, either this or that; TOUTO DE CALLION E' TO ALLO, this really is fairer than the other; hoc quidem pulchrius ac, or atque, alterum or aliud; hoc enimvero melius, illud et malum atque odiosum. This thing, in fact, is better; that is, both bad and hateful besides. Piger est admodum, at venit: aut fato, aut avaritiâ insita jam cogitur: ast expectemus mira quaedam ac insueta. He is lazy to a degree, but act, or added to this, he is coming: He is now (adjam horam, at the self-same time that passes,) driven either (AUCED, joined) by his destiny, or his natural avarice: but now let us look for certain wonderful and unusual things —These sentences exemplify the various uses of the radical AG, and its derivative EAC, as signifying yes, truly, certainly, additionally, consequently, connectively; for truth is considered as solid, continuous, and firm, (eipe moi eton, tell me the thing sound; that is, grown into existence; that is, yea, and not doubtful;) and comparison is viewed as the adding of one object to another, which brings them into the comparative state. Connection and conjunction are intrinsic senses of EAC. When QUE is joined to any of its parts, the idea of to which, at which, or with which, is implied; and this general rule must be recollected, that DE, DEM, DAM, TE, KE, QUE, signifying *to that, on that, to which, on which,* are words expressive of addition; and therefore synonymous with EAC, CAI, AC, AUTEM. Some of them, viz. DE, DAM, and DEM, as has been shown already, give the sense of that, or its original meaning, same, to the word with which they are joined; as qui-dam, which-that man, or which-same man; id-dem, that-that, or that same thing; quoidem, or quîdem, on which same thing already said.

The following Greek indeclinable and original terms must be examined with suitable attention: AEI, dative of AWA, an age or continuation of time; ETOS, true, neuter, from EACT, continued, extended, solid, certain; HAMA, in one, from SAMA, a derivative of SIA or SWA, self, same, collected, solid; ICTAR, instantly, from ICT, continued; THAMA, throngly, from THAC, press, cram, be thick, strong, force forward, run; NUN and NU, from NOH, preterite of NAG, press, force, be instant, close pressing in place or time; NA, by or near, from NAH or NAG; MA, by, from MAG, condense; ANEU, without, wanting, from WANU, in Visigothic INUH; ATER, without, from AN-OT-ER or WANOTER, similar to INTER, within; HEMI, in Latin SEMI, in the Teutonic dialects SAMOD and SAM, which signify partly; so SAM-CWIC, half-alive; SAM-WISA, half-wise; SAM-BOREN, half-born; SAM-GUNGE, half-young. This word, which is exceedingly common in the Teutonic and Sanscrit, in which last it is written SYAM and SAM, is explained above. SAM, together, or in the same place, particularly means in one body, one whole, sound, firm, entire mass; but the dative SAMEI means in union, in junction with: SEMI-VIRIDIS is partly green, or green in union with something else: HEMITHEOS is a god in conjunction with some other nature. SAMOD, united, forms many compounds analogous to those of SUN in Greek, and CON in Latin. Hama, similis, simplex, simia, simplus, similo, singuli, simul, haploos, hapax, homos, homilos, and many other words, are descended from SAMA, which is also intimately allied to SUND, whole, separate; SE, separate; SINE, separately; SOLUS, single. TANTUM is that much and no more, but SOLUM is individually, left all alone. Other adverbs are, AU, back, from AV or AF, after, afterwards; AUTHIS, in the manner of AUTH, reverted or done *back* again: PALAI, in time *passed*, from PAL, turn, go; PALIN, at a turn or again; PRIN, for PRIAN, at fore or former time; autica, henica, penica, tenica, neuter plurals of adjectives formed from AU, same or self; HEI, at what; PEI, at which or what; TEI, at that time: AIPS, AIPHNO, and AIPSA, from ACPA or APA, instant, anon, connected closely, present; TE, an abbreviation of TEI HORAI, at that time, then or when; tóte, hóte, póte, the time, which time, what time; but pòte, hòte, *any* time which or when; EI and AI, if for ACEI, in addition or add; EAN, AN, EN, for EACEN, added; AGAN, much, from AG, move violently; ARI, in strong or high measure, from AR, great, elevated; LIAN, at or in plenty, from LIG or LEAG, plenty, much, fulness. The Latin PLENUS, the Greek PLEOS, the Celtic LANN and LEOR, are related to this word. PLEN, besides, is the accusative feminine of PLEA, from PLEOS, full or abundant. So PLEN TES GUNAICOS, literally, at addition or surplus of the woman; but, according to the sense, besides, except the woman. The Latin PLUR or PLUS illustrates PLEN: PLEOS is much, abundant, many; PLUR, the comparative, is more; but as MAR or MAER in Teutonic is both a positive and a comparative, so PLUR seems to have the same analogy. MA, by, and NA, by, are from MAG, joined with, and NAG, close on, nigh. The Teutonic nations say BIG or BI GOD, the Greeks MA or NA DIA. BIG is beside, close to, at, as is known from innumerable instances, such as—by the house, forebye, by and by, in Latin MOX, from GEMOCS, in the state of being mixed or united. I came by him, he sat by me, our friend was then by, or beside, are familiar examples. Derivatives of MAH and NA are, MESPHA, in the middle, in the middle or mean time; NOSPHI, in contact with the outside of an object, that is, without it, separate though beside it; NOSPHI EMOU, in the same place, or near me, but yet not conjoined with me; ANEU EMOU, wanting me, without me, from WAN, wanting; ATER, for ANTER EMOU, being in the state, or put into the state of being without me; ANEUTHEN, from being without or wanting; ANEUTHE, or APANEUTHE ALLON, from, by, or to the state of being unconjoined with others. MECHRI is the dative of MAH-ARA, being in a conjoined state. MECHRIS is the adverbial genitive of MECHRI; for as the old genitive terminations were added to ECTOS, out; ANO, to the position that is up; and EXO, to the position that is out; in order to form ECTOSTHEN, from without; ANÓTHEN, from above; EXOTHEN, from without: so *is*, the genitive termination, is often annexed to words in the oblique cases, after these words had been long obsolete as nouns. MECHRI TES POLEOS is brought into conjunction with the city; but MECHRIS TES POLEOS is already in the state of being brought into conjunction with the city. ACHRI, from AH, close; AHARA, made or making close; and AHRIS, in the state of having been made close; observe a similar analogy with MECHRI. ENGUS, the contracted form of ANG-WA-SA, near, is related to AH, and to ANCH, close or strait. They run in this series: AG or AH, acting upon, moving, *pressing;* ANG or ANCH, instead of AGING, the present participle of AG; ANG-WAG, from ANG and WAG, having, possessing, a common consignificative, to which is added SA, the auxiliary which denotes agency. AH is close at; ANG is pressing on actively, and in the present tense; ANG-WA, or ENGUS, is only having the nature or quality of ANG, pressing-wise, but not fully pressing. ENGUS is probably used for ENGU-IS, near-wise. These distinctions, like others of their kind, were apparently confounded in use; but they lay at the foundation of the import, which the words now mentioned had in the best Greek writers. Achri tes poleos, anchi tes poleos, engus tes poleos, are related, but not synonymous phrases. Words in the same sense, and nearly in the same form, as these, are found in all the dialects. It is sufficient to mention angustus in Latin: AG, at, close at, working on, in Celtic; also ING, moving, force, *compulsion,* in the same language; ING, narrow, strait, close, in Cymraig; ANG and ANGW, strait, in Visigothic. EANG, ANG, for EACING, as a participle of EAC, enlarge; have, in Celtic and Cymraig, the sense of large, spacious, wide; an opposite signification, which rises from a different sense of the radical.

The Greek adverbs ERI and ARI are different: ARI is the dative of AR, great, vehement, from AGRA; but ERI is the dative of EC-RA, or ERA, to enlarge, widen, extend. ARIMANES is vehemently mad: ERIMANES is widely, largely mad. ERIAUCHEN is having a large broad neck like a swan, a steed, or a lion, but properly the two last. AUCHEN is an arched high mane or neck, from HAUH and AUCH, raise, elevate: it is synonymous with JUBA, which was pronounced YUBA or YOBA, and came from GEHOBA, raised, elevated. YUBAR is the hair which stands out from the arch of the neck, or the beams that shoot forth all around the circumference of a luminous body, like the hair of a courser's mane. MANA, *raised*, is the Gothic word for AUCHEN: the back part of the human neck was called by these names: MANIACA is a neck-collar: MONILE is a neck-lace.

LA and LI are commonly called intensive particles by the grammarians, on very slender or no authority; for such words as LILAIOMAI and LAGNES are, the one a reduplication of LAIO, I desire, I *long* for; the other from LAG, soft, effeminate. The word GUNAI is not found in all its composition. LABROS is not from LA and BOROS, but from LAB, take, catch, swallow; also lay on, press, drive. HRA is from the Teutonic HRAG, quick, nimble, gliding, instantaneously done, easy; of which our HRADIG, ready; RAGSC, rash; and the old English RATH, speedy; are derivatives. This sense of the radical RAG is original and proper to it: no dialect, from the Ganges to Britain, is without many examples of nouns or verbs which bear this signification, and rise from the root in this particular line, the direct tendency of which points out haste, facility, and immediate space and time, with admirable force. Joined to E, a contraction of EAH continued, it expresses action continued with momentary speed. With the assistance of GEA, from EA, in English yea, and in Latin vero, one of which is from WAAR, joined, confirmed, true; and the other from EAC, joined, ascertained, certain; we have

> E'toi hó g' hō's eipōn, kat' ár' hezeto, toîsi d'anēsté
> Calchas Thestorides.

These lines are composed of E for EAC, true, certain, indeed; of TOI, the dative of TO that, in the sense of at that, or with that; of HO, he; and GEA, from GA-EAC, confirmed, certain, for certain; of HO's for SWA-IS, of or in that manner, so; EIPON for EEPONDS, having said: the original verb is WEP or WOP, common in Visigothic.—Then KATA for GE-ATA, at or upon, along, down; HEZETO, he seated himself, instead of GESEDSETO, from GA, gone or going; SEDS, give or take a seat; in Greek, HEDOS, but in Latin, SEDES, and O, self. Between KATA and the verb is inserted a RA, the compound of A for AC, continued; and HRA, immediately in action, from RAG, run, rush; as if the expression were, down then he sat.—TOISI for TOIBSI, the dative plural masculine of HO, that *same*, the self same, that man either here or there; DE, the old abbreviated accusative of DE, or DO, the same as TO, that. The article was originally THUAG and SAG, then THA and SA. The masculine was SA or SO; the feminine SA-A or SA; the neuter THO, DO, TO. All the oblique cases of these varieties were anciently used. DONA, DENA, DO, are the accusatives singular. As THAN in Visigothic, THA in Anglo-Saxon, and DA in the other Teutonic dialects, came to signify then, at that time; at, or on that thing or action; to that, in addition to that; so dè in Greek, and dem or dam in Latin, signified then, at that time, or on that thing, therefore. As *to* that, or on that, are equivalent to BOT, from BAG, join or add; to ET, AC, and ATQUE, from EAC and AC, join; and to the Teutonic ABER, upon, over; and MAER, more, moreover; so we regularly find in Greek, dè or dèn, in the sense of then, on that thing, or at that time, therefore; and dĕ, its abbreviation, in the sense of to that, on that, but, and, also. DE, in these significations, comes to be opposed to MEN, an abbreviation of ME'N, from mag, press, collect, gather, heap, an original root; one of the many senses of which is increase time, be long, slow, permanent, continual. The Latin tribes used quidem and vero, when they wished to distinguish particulars, and contrast them with one another. They said hoc quidem bonum, illud vero malum, or hoc sane bonum, illud autem malum; in English, this, indeed, is good, but that is bad; or, still more directly, this is good, that is bad. In Greek the same sentence would be touto men agathon, touto de cacon, or touto men agathon, eceinode cacon. When the mind is undisturbed, calm, and pursuing all the regular and minute steps of thought and formal communication; language often exhibits such auxiliary words as these, which serve to give a distinct, clear, and indicative effect to the conversation. Many nations make less use of them than others. They are found in dialogue and in reasonings, more than in rapid narratives; yet, among a people who have been all along accustomed to employ them, these expletives, as they are vulgarly called, appear on occasions when not a single unnecessary word can be introduced, and mark the rapid transitions of thought and action, the attitudes of the mind varying under the impulse of conflicting passions. The line above quoted belongs to a spirited narrative, which has no superfluous words. It is translated by Mr Pope in a concise manner, which perfectly indicates the difference between the Greek and English languages, between an idiom which paints every minute feature of an action, and one which boldly, and less distinctly, expresses only the principal parts of it.

> He said and sat: when Calchas thus replied.

The translator interweaves the circumstance of Calchas rising up among the chiefs with the subsequent description. But though the English, one way or other, preserves all the sense, it fails in exhibiting the character of the verse, which is graphically conveyed in the words ETOI—HOGE—HO'S—, by the separation of CATA from the verb, and the insertion of ARA, instantly, between the two principal words of the description. We first see the poet's mind passing from the speech of Achilles to an account of his sitting down, and of the rising of Calchas: this is conveyed to us by E TOI, equivalent to the Latin sanè quidem, or English so then, thus, which mark the rest of the speaker's mind on the facts preceding, before it advances to the particulars which follow. E, truly, surely, indeed, from EA, yea, yes, aye, in our language; and TOI, in *that* way or manner. Ho, he, with GEA affixed to it, discriminates Achilles from all others, and points him out by himself alone, in opposition to all present; and particularly to Calchas, who spoke after him. Ho's, so, after, or, in those words, gives connection to the parts of the narrative; and the use of CATA, down, with ARA, immediately, instantly, after it, is a most expressive delineation of the fiery Achilles taking his seat, after he had finished his short address to his countrymen. The rising up of the next speaker is naturally adjoined in the words TOISI D' ANESTE; to them, and (or but) up-stood Calchas, the descendant of Thestor.

The English, and many other languages, express none of the particular circumstances which these words denote; but leave it to the speaker to supply the defect by emphasis, inflection, and pauses, according to his judgment. The Greeks used the assistance of both methods; and, in every portion of a discourse or conversation, equalled the vivacity of a child, whose face, gestures, and words, indicate every transient emotion of feeling or thought which rises in the breast. They obtained greater precision and perspicuity by the application of such words; but, in return, they lost some of that abrupt and terrific brevity, which has so powerful an effect on the mind in sublime compositions.

When the proper senses of E certainly, E' added, and, conjoined; GEA, truly; A, continually, united in action, place, time; HRA, directly, readily, running on; AON or OUN, connected, consecutive, united; DE, to, or, on that thing or time; MEN, in real durable truth; VERO, in truth; ETI, in continuation, yet, or more; AN for ACAN, united, joined; AI or EI, in addition; KE, on which; QUE, on which; DE, that, or to that; TE, on that or to that; PER, altogether, together with; HINA, on that; ALLA, other things, additional things, but; POU, any way; PO, in any way; A, add, yea; AN for AHN, or ACN, added, certain? Toi, in *that* thing, in that fact; HOS, how, or which way; HO'S, so, in that way; are rightly understood; their compounds become quite intelligible. The Greek and Latin phraseology resumes its native beauty, and we see every delicate filament of the finest vesture, in which truth and taste ever appeared among men. ARA EIDEIS, really, then, do you know; EIDEIS RA, you know in rapid consequence, you known then; EIDES OUN, you know in connection with what has gone before; EIDES ARA, you know in an undivided rapid consecutive manner; you know therefore. Remark the sense of—then, therefore, so, now, wherefore, in the sentences you know then, then you know, you know therefore, so you know, now you know, you must know then, then he knew, and then he knew; then, then, it came all to light. Observe the Scotish phrases—a then I'll gang hame, synonymous with—well then I will or shall go home; and deriving its first word from EA or GEA, yea, so, sure, and. Sure he is not dead? is, in Scotish, He's no dead—A? in Greek, me oun ethane? or mon ethane dè? or me ouc ethane âra? The word then means not particularly at the time, or that time; but on that, or for that reason, state, situation, conclusion, and the like. EIDEIS GE SU, dost thou specially by thyself know? EIDEIS GE ARA, thou knowest that specially—in an unbroken and ready manner; thou knowest therefore, thou knowest then, thou knowest for that cause, thou knowest in perfect conformity to what has been done or said. EIDEIS GAR, thou knowest, emphatically pronounced. TOI GAR OUC ECHO MEN ANTILEGEIN, ESTI MEN DELON DE PANU; ALLA MEN OUN DEINON TI PO, EIPER GE ALITHES. Wherefore, or therefore, I have nothing, indeed, to say against it; for it is altogether very evident, but, at the same time, considerably disagreeable; if, indeed, it be true. In this sentence, TOI is for that, or therefore: GE ARA, or GAR, is a relative to what had gone before; the GE designates TOI, and makes it strong by its sense of indeed, assuredly; the ARA accordantly respects the thing gone, before. The MEN after ECHO, I have, by its sense of in reality, in fact, performs the same office, as after ESTI. It stands in both cases as additional confirmation of the power of the verbs. "It is, in fact, clear, at that rate altogether." ALLA, which is for CAT 'ALLA, or EPI ALLA, in or as to other respects, takes MEN to confirm it; and OUN, in addition, in continuation, also, which joins the senses of DELON and DEINON. The words TI PO mean some thing, in some how, that is, dreadful in a certain manner, and degree, not altogether absolutely. EI from EACEI, which is nearly the same as the old English AN or AND, if, in the sentence—and

I knew, for if I knew; EACEND GIF IC CNAWE, adding I knew, adding give I knew, takes PER, whole, wholly, and has the power of si quidem. PER gives the force of altogether, withal, howsoever, whatsoever, to pronouns and adverbs. EIPER GE, if, withal, indeed it is true. ALETHES is from WAN, not, and LATH, lie low, lie, lurk, escape notice. Our verb LIE is from LEOG, to keep concealed, out of sight, to dissemble, deceive.

Ti daì, touto, ameleì, artios egnon, hoti ouc hoîos te eimi, oude panta echein cala, oude analambanein, hotan eie paroichomena. What then, or why; this, however, or it matters not, I learned lately, (from ARTIOS, a derivative of ARTI, the dative of ART, conjoined, connected, united in time, or any thing else;) that I am not such a person as, either to have all beautiful matters, or to recover them, when they are gone by. Every addition of DE to a word gives it the sense of *to that* in accession to its own: Ouc chein, ouc analambanein, not to have, not to receive. Oude echein, oude analambanein, not-to-that to have, not-to-that to receive; which is, havving not added, receiving not added. Touto de saphes, this-to-that, or this but is clear. TE is like QUE in Latin, and gives the sense to conjoined verbs, nouns, and small sentences; which DE gives to verbs, nouns, and sentences, contrasted one with another. Oude calos, oude sophron, originally stood ou de calos, ou de sophron: it means a man not beautiful, nor yet sober minded; but, oute calos, oute sophron, views the want of these two qualities as added successively. Calos de, sophron de; but he is beautiful, but he is good; at pulcher, at sobrius est. Caloste, sophronte; beautiful too, sober too; pulcherque, sobriusque. The distinction is evident. Ei de is si autem, or si vero, but if; while eite is sique, if also. Te adds, but de indicates addition made. Both words were originally the same, as was the case with their prototypes de or dai, and te or tei, den or ten.

DE and TOTE, at that time, are often combined in the fine narratives of Homer, and impart the sense of then, then indeed, O then, to the verse which they begin. He frequently uses NU, now, in Visigothic NU; from GANO, instant, immediate; which gives a rapidity to the sense, by making it present and dramatic. NUN is a compound of NU and OUN: NU PER is altogether now.—EPEI, upon, because, upon what is past, after; EPEI-D'AN, but after, it has been granted or given; AN PER, if withal; HATE, which things also, or which also; EI AN or EAN, if given, or given; from EACEI, joined with, EACEN: LATHRA, clam from celam, concealed, a word in the accusative case feminine, and similar to palam, in front or presence; coram, before or in presence: SPHODRA, vehemently, from SWOGD, violent, strong; a Greek derivative from an obsolete root: HO'SPER, in that manner withal, so altogether, as ; HRIMPHA, from HRIP, to cast, whirl ; the same as HWERB in Visigothic : DUS, difficult, *hard*, painful, from DWAG, drive, dash, a word common in Sanscrit and Celtic, in the forms of DU and DO, opposed to SO and SU, easy, ready, sweet ; ZA and DA, from DIA or DWA, strong, hard, violent : HENECA, because ; in Gothic, INUH, from in upon : HOPHRA and TOPHRA, from HO, which, to that ; and PHER, going, bearing, proceeding : EU, well, from EACA or EACWA, beneficial, useful, good ; in Greek EUS, EU : HEOS, TEOS, from HEIG and TEIG, adjectives formed on HO, which, and TO, that : TEOS and HEOS are the contracted form of these adjectives, which take the adverbial genitive, and then signify during which, or during that time ; HEOS HO HORMAINE, during the time which he deliberated ; HEOS ESTI CAIROS, while or during which time there is opportunity ; HEOS, to what, or during what time ; in Latin quamdiu ; quo-us-que, and donec, from DON, at, or on that place or time ; HEOS applies to both, and usque temporis, or usque loci, mean to which or to whatsoever point of either. TACHA, the neuter plural of the obsolete TACHOS, thick, throng in action or motion ; EITA for EIS TA, upon these things ; DICHA, accusative plural neuter of DICHOS, divided ; PROS, a compound of PRO, fore, forth, from ; and SA, making : UNAMIGA, or AMMIGA, accusative plural neuter of AN, on, or in, and MIGOS, mixed. AN-

TA, accusative plural neuter of ANTOS, from ANTI, opposite; ANTICRU, accusative neuter singular of ANTI-C-OR-WA-SA, or ANTICRUS, ANTICRUA, ANTICRU, a mode of composition frequent in Sanscrit: ANTI TES ATTICES is opposite, or in front of the Attic land: ANTA TES ATTICES, or ENANTA TES ATTICES, would be in parts or places opposite to Attica; but CATANTICRU TES ATTICES is in the state of being opposite to Attica; straight over against Attica; in front of Attica. Remark the difference between the word ANTI compounded with IC, RA, and WA; and the same word by itself or compounded only with IG and SA, the consignificative of agency, which make ANT-IG-S or ANTIOS. The difference is that which exists between MEDIUS and MEDIOCRIS: MEGD, joined, combined with; MEDIGS, having the quality of being combined with; amidst, or middle; that between the little and the great; MEDIOCRIS, having the state of being middling.

This long list, with what has been already discussed, may suffice to point out the nature of the Greek indeclinable words to the most ordinary reader. It is not the object of this work, to enumerate every peculiarity which may arise from composition or derivation in any language, but to show historically the remote and principal causes of its original properties.

The account of this celebrated language may be concluded with a few remarks on the construction of certain words.

Besides the power of the optative and conjunctive moods, the terms AN and CE produce a conditional sense, in any verb with which they are conjoined. They strengthen the conditional tenses, and give them the signification of could, would, should, and might. AN is literally EACEN, added, granted, given; the same as AN, give or present, in Teutonic. KE is in Latin QUE, on which, to which, also; and synonymous with the Visigothic THO and THO-AUH, and the Saxon THO or THEAH. THO is the accusative singular of SA, SO, THATA; HO, HE, TO, in Greek; and signifies on that, in addition; like quam or quanquam in Latin. It is the word by which Ulphilas, the Visigothic primate, always translates the term AN, when it occurs in the Greek gospels. AN has the following effect: ego muthesomai, I *will* speak; ego an muthesomai, I would speak, or go about to speak; ouc onomē'ino, I do not name; oucan onomeino, I may not name, I cannot name; ponerois graphontai, they are now enrolling among the bad; ponerois graphontai an, they would be now enrolling among the bad; ecousan, they heard; ecousan an, they would have heard. These sentences are literally—I granted will speak, I given do not name, they added are enrolled in the bad, they given heard. The word AN may be changed to KE, on which; or KEN; for it is so written before vowels. EGO MUTHESOMAI KE, in Visigothic IK THAUSKAL RODYAN, in Greek HREEIN, to say, I on that condition shall speak. AN and KE generally take an optative or conditional mood; an optative, when a wish is implied; and a conjunctive, when the sense is conditional: but these words by themselves have the power of given, added, joined, granted; or of AND, in old English, in its sense of if; of quum in Latin, and though in modern English.

EI and SI have been reckoned the same. The latter is from the imperative of SIG, be, a verb common in Teutonic, Greek, Latin, Sanscrit, and other dialects: it is analogous to GIF, give, excellently explained by Mr Horne Tooke. But EI and AI are the same; and both, as I think, from EACEI, in addition, or added; added I say, ai lego; added too I would say, aithe legoimi; in plainer language, si dicam, if I say, granted I say; O si dicam, or dicerem, O if that I may say, or might say; uti nam dicerem, *that* I might say, O that I might say.

The Greeks, like every nation whose language has cases, use the genitive, dative, and accusative, without prepositions; to mark the cause, manner, instrument of action; the states of time, place, and many similar circumstances. The Teutonic nations did the very same, in all the extent of the cases. The Visigoths had a nominative, genitive, dative, and accusative absolute. He being, of or with him being, at him being, on him being, are translations of IS WISANDS, IS WISANDINS, IMMA WISANDIN, INA WISANDAN. They often prefixed a preposition such as AT or DU, at or to, to these phrases; and, in this variety of expression, they did not yield to the polished inhabitants of Attica.

The grammarians inform us, that the Greeks had only eighteen prepositions, for they excluded from that name such words as ANCHI, near; HAMA, together; MESPHA and MECHRI, adjoining to; SCHEDON, holding, touching; HEXES, in connection; PLESION, near; ENGUS, nigh; PELAS, close by; CHORIS, from CHORA, room: the radical is CYR, turn, move about, analogous to HWEARF, spatium, in Anglo-Saxon.—MESSEGU and METAXU, neuters of adjectives in US or WASA, and compounds of MESSOS, middle; AG, lead, conduct; of META, middle; and AG-S, the inceptive of AG. These and many others they have called adverbs, on the same principle on which they have termed the adverbial pronouns expletives and particles.

The eighteen prepositional words, which have excited much difficulty in explaining their sense and construction, are EC, out, from WAC, touching the surface; PRO, before, from RAG, begin, run forth, rise; compounded with BI PROS, for PRO-SA, having the quality of PRO; APO, from AP and AB, touching, adjoining; ANTI, the dative of GEOND, gone to, against; EN, in, from INN and AN, participles of EAC, united, embodied with; EIS, for ENI, and for ENIS, genitive of EN, in: ENIS is in the state of going in:—SUN, together, from SAMA, same, joined; DIA, DI, from TWIA or TWIGA, divided: the radical is TWAG, chop asunder, cut: DIS is twowise, as EIS is inwise.—AMPHI, the dative of AMB, bend, double; ANA, on, from AHNA or AGNA, raised or added, put to; EPI, the dative of GEHEP, heaved, raised; KATA, at, on, along, from GA-ATA, added, joined, annexed: the radical is AG, common in Celtic at this day.—ATA is for AGTA, in Visigothic ATA, in Latin AD.—META, conjoined with, is the preterite participle of MAG or MIG, mix. PARA is gone, against, at, near; from FAR, go, pass: PERI is the dative of PARA: it signifies in ambitu, in going or walking about a thing. PER is altogether; PERIX is circularly; and PERATS a circumference, bound, or limit: PERAN is the accusative of PARA, and signifies beyond, on the passed (past.) HUPER is over or lifted above, but HUPO or HUP is lift that is under; for the upper object, which is named after HUP, is to be taken off, according to the primitive idea of this word.

Most of the Latin prepositions have been occasionally explained in this work, except APUD, the preterite participle of AP, join, which is APOD, joined; OB, in Sanscrit ABHI and ABHITA, joining, near, before, in front, all over, all about, from AGBA or AGIBA, touching;—thus, OBSTO, I stand before; OBESUS, eaten all on the surface round about, over-eaten, fat: PER, from PERA, passing, going along, or through; PRAITER, close beside, by, near; PONE, the dative of PON, from PAG, go.

CHAPTER III.

Account of the Sanscrit, Persic, and Slavonic.

While the Hellenic tribes of Athens and Ionia were rising into immortal distinction in the West, they were frequently called to defend themselves against the ambition of the Great King, whose dominions extended from the Indus to the Hellespont. But such are the obstacles that retard the progress of useful knowledge, that Greece opposed, and afterwards conquered the East, without leaving any distinct account of the mighty nations which it had subdued. At this late period, when the utility of examining every part of the history of mankind is acknowledged, rather than promoted; our information respecting Persia and India is vague and imperfect. The language of the Brachmanes is not yet fully in our possession. We have not collected nor communicated to the world the literary monuments of that people, from which the Greek philosophers borrowed many of their opinions, and which seem to have been preserved from the revolutions of Western Asia, to teach, in distant ages, the state of society in those countries that were first civilized.

The Medes, as we are informed by Herodotus, the best Greek historian, consisted of several independent tribes in the north of Persia. These were subdued by the Assyrians, from whom they were the first people who revolted. They resumed their independence about A. N. C. 748. About three years after the death of Sennacherib, A.N.C. 709, Deyoca, or Devoca, by great policy and art, united the Buses, Paretacenians, Struchates, Arizantes, Budiens, and Magi, (MAGI, men,) into one government, and founded Agbatana, the capital of Media. The whole nation was called MADI or MAGDI, the tribes. His son Phraorta, A. N. C. 654, subdued the tribes of the same race in the south, the Pasargades, Maraphiens, Maspiens, Panthialeans, Derusians, Germaniens, and several others, collectively called Persians. The Panthialeans, Derusians, and Germaniens, were agricultural tribes, as is affirmed by Herodotus, and particularly indicated by the name KERMANI, labourers, workers, from the verb KER, work, in Persic and Sanscrit. The Persians and Medes spoke the same language. The Median names Devocah, Phraortah, Cuacsharah, Astayagah, Mandana, may be compared with the Persian Corwesh, Gustaspah, Teispah, Mardonyah, Artocshercshah, Achamanah, Siromitrah, and innumerable others. In Sanscrit and old Persic, masculine nouns generally terminated in AH. Herodotus declares that Persic names ended without exception in S or SIGMA. It is discovered, by comparison of the Teutonic and Sanscrit, that the AH at the close of such words stands for AS. It seems to have been pronounced, in the time of that historian, AS, which is the reason why he makes an assertion which has puzzled many philologists, but which is accurately true, and of considerable importance in the history of language.

Curvesh, or Cyrus, son of Cambusah, a Persian, and Mandana, the daughter of Astayagah, king of the Medes, who was the fourth sovereign of that people, after Devocah transferred the sceptre to the Persians, and united the two nations into one monarchy, A. N. C. 559.

The Medes, Persians, and Indians, spoke the same language. They were allied to one another, in the degree of the Doric and Ionic Greeks. This important fact is established, 1. By the close resemblance of the ancient Median names to the Sanscrit in form and sense; 2. By the perfect coincidence of the remains of the Zend with the Sanscrit; 3. By the easy derivation of almost every modern Persic word (the Arabic terms excepted) from the Sanscrit. *

Though the learned have attempted to prove the

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* Note R.

existence of an ancient empire in Persia, which dispersed colonies into Europe and India, the evidence of that important fact seems to me to be weak and insufficient. The Medes and Persians, at the dawn of history, were an assemblage of independent tribes, like the Canaanitish nations at the time of the Jewish conquest; the Germans, at the period of the Christian era; or the Northern Americans, when discovered by the English. From our knowledge of the nations between the Oxus and Indus, in the Punjab and its vicinity, probability militates against the supposition of a primitive empire. We may admit that Persia was the spot from which the Brahminical tribes entered India, and the centre of population to the north and east. It is still far from being established, that the arts and sciences were cultivated, to any considerable extent, by those numerous tribes that first sent colonies into India. In short, the speculations of Mr Bryant, Mr Pinkerton, and even of Sir William Jones, on this subject, appear to me much more bold than satisfactory. No book has done more injury to ancient history than Bryant's Treatise on Mythology, a fanciful work, of which the etymological part is false, the historical dubious, and the theoretical imaginary. His airy and fabulous account of the Indo-Scythian empire, which he drew from the poetical geographer Dionysius, is entitled to no credit, as it rests not on the authority of any writer of remote antiquity; as it is evidently a transcript of the Brahminical prejudices still current in India, and as the origin of the Hindu philosophy must be assigned to the Chaldeans. No man reveres the learning and admirable personal character of Sir William Jones more profoundly than the writer of these pages. He was a scholar and a gentleman, whose life was dedicated to the service of science and virtue, the best pursuits of our nature, by which only it becomes worthy of immortal honour; but his attempt to prove that Iran or Persia was the true primitive centre of population, of knowledge, of languages, and of arts, must be viewed with caution. He rests too implicitly on the vague and absurd assertions of Mr Pinkerton, in his Discourse relating to the Goths and Scythians, of which not one page is agreeable to the truth of history. He has ascertained that Persia was the mother country of the Indian tribes, and that the Greeks and northern nations issued from that district. But he has admitted in too implicit a manner the *mythological* existence of an early Scythian empire, in which the religion of the European nations, and a part of their philosophy, were originally formed. That the Indian and Greek mythology approach one another in many respects; that the Brachmanes cultivated speculative philosophy from the time, perhaps, of the Assyrian empire; and that the Greeks early imported from Egypt, Phoenicia, Chaldea, and India, opinions current in these countries, may be considered as certain. The dispersion of nations by sea and land, in the manner asserted by Bryant and many others, countenanced by some passages in Justin and Dionysius, authors of late authority, and sanctioned too readily by Sir William Jones, must not be admitted till it be better proven.

The pretensions of the Brachmanes to great antiquity would have been sustained, if they had not extended these to millions of ages. The period of the SUTTI YOG, or pure age, was 3,200,000 years; that of the TIRTAH YOG, the age in which one third of mankind were corrupted, 2,400,000 years; that of the DWAPAAR YOG, in which one half of mankind were reprobate, 1,600,000 years. The CALI YOG, or depraved age, has run, according to them, 5000 years; a period which might be reckoned their genuine account of the duration of the world, were it not certain that they ascribe the Vedas to the first age, and also some commentaries on these writings, an extract from one of which shall presently be given. I trust that the reader will value it on account of its antiquity, as it is between six and seven millions of years old.

This enormous antiquity might be dismissed as a fable of the wildest description, if some learned persons were not still inclined to date the era of Indian philosophy, at a long period before

Christ. While I dispute the accuracy of their opinion, I am inclined to allow its full merit to Indian science, and a proportion of antiquity, surpassed only by the Chaldeans and Egyptians. One fact merits discussion in this place, which certainly tends to weaken the base, not only of the Brahminical legends, but of the sentiments which Bailly and several very able philosophers have entertained of Indian science.

No nation can be supposed to make great progress in knowledge without writing, especially if it be not accustomed to hieroglyphical representation. Now, it is a fact established by the publication of the Greek and Roman Notae, that the Indian cyphers are of European invention, being abbreviations of the names of numbers in the Greek language. That we received them from the Arabs, is a secondary consideration. They originally made their way into India from Europe. Further, it is certain, from ocular examination, that the Sanscrit character is derived from the Chaldee. Though the various alphabets of the nations of Asia have led some to imagine, that they have been invented without assistance from the Phoenician, it now appears evidently that alphabetical writing rose from the Phoenicians, and, in its eastern course, settled early at Babylon, from which it proceeded into India. The descent of the European alphabets, and of the Sanscrit itself, may be seen in Dr Morton's edition of Bernard's Orbis Literatura à Charactere Samarit Deducta. The alphabets of Southern India, those of the Burman empire, and of the countries adjoining to the Indian territories, though extremely different in figure and arrangement from the Phoenician, can be traced with certainty to the Sanscrit. Ocular inspection, assisted by such knowledge as the comparison requires, demonstrates the ancient identity of the Sanscrit and Chaldee letters. *

The same country, which bestowed the alphabet on India, gave to it that wild and primitive system of religious opinions, preserved at this day among the Hindus. Brahm, the separated First Cause of the Chaldeans, the incommunicable, invisible One, of whom all things are an emanation, from the most spiritual down to the most gross and material beings; Brahmah, or the revealed and secondary Deity, by whom the Invisible makes and governs the universe; and the Spirit, by which he animates all; complete the Sovereign Triad, both in Indian and Chaldean theology. The inferior triads; the transmigration of souls; the dark and malignant quality of matter; the seven heavens or spheres, and the seven infernal regions; the doctrine of regaining the Supreme Essence, or of returning into the First Cause by penance, mortification, and

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* Note S.

leaving the world; are common to the Brahminical and Babylonian creeds. Many smaller points, in which they fully coincide, make it sufficiently evident, that Chaldea was in possession of these doctrines, and of whatever science was connected with them. Before the Medes had founded their empire, and, in all probability, before the Indians had any religion, except that of illiterate savages; the Chaldeans and Arabs had combined the most sublime notions of the First Cause with the worship of his image or spirit in the heavenly bodies, and in the earth, of which they imputed the generative powers and the good qualities to the Author of the universe, but the contrary qualities to the malignity of matter, and the genii which presided over these. Sabianism was in Egypt and Chaldea wrought into two complex systems. The Chaldean system was communicated to the Medes, and by them to the Indians, in whose extensive regions it has been confirmed by all the influence of an interested priesthood, and the ignorance of a people, debarred from instruction by their own consent.

SECTION II.

When the first colonies entered India, which they evidently did by way of Persia, they brought along with them the Persian language, as then spoken. It was a dialect of the speech used by the Greeks and Teutones, to which it still retains a greater resemblance than is at first obvious. For time has established a strongly apparent difference, both in sound and composition, among these dialects; which entirely vanishes upon close examination, and leaves the greater part of their words in a state of perfect similarity, in which the same laws of derivation and composition perform the same operations in all.

It has been shown how the original language of Europe rose from nine monosyllables, and their varieties; by compounding each of these with itself, or with the rest.

All original Sanscrit and Persic verbs are either these nine words and their varieties, or simple compounds of these, which may be called secondary verbs, or compounds of secondary verbs, with the original consignificative words, which may be called ternary compounds, or derivatives. The ternary, or, at farthest, the quatrine compound, may be considered as the limit of the class of simple roots; but this definition is arbitrary. The Indian grammarians have made catalogues of their roots, which they call D'HAT——These lists are as defective as the lists of Greek and Latin radicals in Europe; and the etymology of many Sanscrit nouns, which are easily traced in the northern languages of Europe, is in the Indian vocabularies absurd and contradictory.

It is impossible to open a Sanscrit vocabulary, without discerning the affinity of the Teutonic and Indian. A short list of words, formed in the most unselecting manner, will demonstrate this assertion.

Sanscrit, WAH, bear, carry; Teutonic, WAG: RAJAH, a governor; Teutonic, REIKS; Latin, REGS: YUGA, an age; Teutonic, EACW or AIW: Sanscrit, RATHA, a chariot; Teutonic, RAD: PAD, foot; Teutonic, FOT: PATHA, a road; Teutonic, PATH: NAKHA, nail; Teutonic, NAEGEL: NISHA, night; Teutonic, NIHT: VEDA, knowledge; Teutonic, WITE; Icelandic, OEDDA, knowledge: GATIH, going; Teutonic, GAET: RAJA, a row, a range; Teutonic, RACWA and RAWA: DANT, tooth; Teutonic, TUNTH: MANUSHYA, a man; Teutonic, MENSCH: YUVAN, young; Teutonic, GEONG and IUNG: ACSHI, an eye; Teutonic, OOG or AUGO: GO, a cow; Teutonic, CU: UCSHAN, an ox, viz. a bull; Teutonic, OXA: NO, a boat; Teutonic, —; LOG, a place; Teutonic, LEAG or LOG, from LAG, lay, lie: MAHA, great; Teutonic, MEAG and MEAGOL, also MIKIL: VARAHA, a hog; Teutonic, FEARH; Latin, VERRES: JANU, the knee; Teutonic, CNIW; Latin, GENU: DARU, wood; Teutonic, TRIW; also DRU, a tree: RIJU, straight, right, true; Teutonic, RIHT, from RAG, stretch: VANDHUR, modest, bashful, from VANDH, fear, honour, regard; in Teutonic WEND; (See Lye's Anglo-Saxon Dictionary, words WANDIAN and WENDIAN:) STHIRA, stiff, fixed; Teutonic, STITH: STHAVIRA, old, stiff; Slavonic, STARAYA; all from STHA or STA, make stand, fix, set firm: WADHUH, a woman, from WADH, produce; in Teutonic, WACBA, by contraction WEIB, a woman: GANGA, a river, a *running* stream; in Teutonic, GANG or GONG: NADAH and NADI, a river, from NAD, move; in Celtic and Cymraig, NETH or NITH, a moving winding stream: DADRUH, a tetter or ringworm, from DRU, run around; in Teutonic, THRAG; in Greek, DRAMO, I run, THROO, I throng: WAT and WAYUH, the wind; in Teutonic, WAION, to blow; from WAG, move, blow; in Latin, VENTUS; in Greek, ANEMOS. The Sanscrit verb AN, blow; and its derivative ANILA, wind, breath; with AT, blow; and ATMA or ATMANA, breath or spirit; are all like the Greek ATMOS and Celtic ANAL, breath, from AG and AH, move, a word equally applicable to air, water, and fire. In Sanscrit, VARI is water, VARUNA the god of water: the words WAS, water; WID or ID, wet; INDRA, for IDRA, the god of wetness or rain; are quite common.

Other nouns are, MAJJA, marrow; originally MOG, or MAG in Teutonic and Sanscrit: TUNTHAH, fire; in Teutonic, TIND; in Celtic, TEINE: STHAN, a station, a country; in Teutonic, STAND, a stance or station: BHUH and BHUR and BHUMI, the earth; in Teutonic, BYGGA, a dwelling, a habitation: the primitive radical is BAG and BIG, *move*, stir, live, walk about, *be;* and, in another view of moving, work, labour, toil, investigate, study, ply. The earth is called BHUR, and the sky BHUWAR. They reckon, like the Chaldeans, fourteen worlds or spheres, each of which is called BHOOBUN. The seven below the earth are the infernal regions, full of all things, frightful to the sense. The earth is the lowest of the seven upper spheres, and its inhabitants are called BHUR-LOKI, earth-dwellers; for LOK is locus, a place. The BOBUR-LOK is the vault of the visible heavens, where are the sun, moon, and stars. The SWERGEH-LOK is the common-paradise for all, who merit heaven in any respect. The MAHURR-LOK is the paradise of saints, who have left the world; and, in the desert, lived as hermits under particular mortification. MAHUR is great or transcendant, from MAHAT, great. The JANNEH-LOK is the place of the souls of pious and moral men. JAN is anima, a soul or *living* thing; from JAN, produce; in Latin, gigno. JANEH is nearly equal in sense, and altogether in derivation, to genius, a spirit born with a man, an angel that guards him. The TAPEH-LOK is the sphere of enthusiastic worshippers, who have died for their faith, or all their lifetime been devoted to religion. TA-

PASA is a devotee, from TAP, be warm, shine. The SUTTI-LOK is the highest, the region of Brihma, or the revealed Power of the Invisible First Cause; the land of the supramundane light, of perfection, SUTTI; of men, who have never told a falsehood in their lives; and of women, who have burnt themselves on the funeral pile of their husbands. The spirits of these are considered, as nearly about to re-enter the source of all created beings, and to be absorbed in the Deity.

Some of the more important words, which have been considered in the first part of this work, have the following appearance in Sanscrit.

SWA, property; SWAMI, a proprietor, a master: SVA or SWA, own, belonging to self; SWAYAM, self, himself, herself, &c.: SYAH, SYA, TYAD; by contraction SAH, SA, TAD, that, masculine, feminine, and neuter; an invaluable proof of the relation of the article or demonstrative pronoun to SWA, own or self. YAH, YA, YAD, who, masculine and feminine; and, which, neuter; the same as the Visigothic EI, and both from AGA or EACA, same, self. The two demonstratives ESHAH, ESHA, ETAD; hic, haec, hoc; and, AYAM, IYAM, IDAM; hic, haec, hoc; are from AH, self, in this manner: AH is put into the preterite tense, and so becomes AHAT, AYAT, and ET; same, self-same, this, to which the personal consignificatives are joined, in a way to be described presently. AYAM shows its derivation from AYA, in an obvious degree. The consignificative DA or TA is annexed to Sanscrit neuter pronouns, as it is in the Visigothic THATA, that; HITA, it; ALLATA, all; SAMATA, same.

The Sanscrit pronoun ADAS, this or that, indifferently, is a compound of ETA, this, and SA, that. The interrogative KAH, KA, KIM; quis, quae, quid, in Latin; and HWIS, HWIS, HWATA, in Visigothic; is abundantly plain by itself; as are AHAM, I; TWAM, thou; SAH, he; SA, she; TAD, that or it.

No person of the least discernment can mistake the coincidence between the Visigothic and Sanscrit, in the following adjectives; particularly, if he recollect that the Visigothic HW is in the Indian, as in the Latin dialect, expressed by K, and its W by V. I insert the Teutonic immediately after the Indian term, and request that the reader would firmly recal to mind the steps by which the alterations have taken place.

SAMA, SAMO, together, united, same, all; UBHA, EMB or AMB, both; TWAM, TWA, separated, different, other; EKA, AIK, AIN, united, joined, one; APARA, AFAR, after, behind; PURWA, FAURA, before; NEMA, all, Visigothic NIM, take: ANYATARA, ANTHARA, other; KATARA, HWADAR, whether, in Latin UTER; ITARA, Saxon AEGTHER, either; SANAN and SANAT, Visigothic SINTEINO, perpetual; SANYAM, SUNYA, true; PRA, FRA, from, forth, fro: DWAI and TWAI, doubt, in doubt, are in Saxon TWE-

OG, in Latin dubium; all from TWAG, divide.—NA, not, in all the northern and southern dialects; AN, in Gothic WAN, wanting. In Sanscrit compounds, AN is used before vowels, and A before consonants. —APA, under, Gothic UF; API, even, Visigothic IBN; AM and OM, yes, yea, from the Gothic AC or AG, with MA; thus ACMA, certain, conjoined, united, inseparable, confirmed: KU and KA, bad, vile, little; Teutonic CWAD, QUAAD, and QUA, evil: KWA, where; Visigothic HWAR: NU, same in Sanscrit and Gothic, NOW: NANU, not now; NA-NU-CHA, and not now; literally not-now-also: PARI, in circuit, Visigothic FERA, a bound, a border; the same as fines in Latin: MADHYA, middle, Visigothic MIDDA; SA, with, Gothic SAM. The Sanscrit has four adverbs derived from pronouns, which are joined to verbs or nouns, and are altogether the same as que, ke, ve, and te, in Greek or Latin. These are KA, CHA, VA, and TU. In pronunciation, KA, CHA, and VA, rhyme to le, de, or me, in French.

The nine consignificatives A, WA; BA, PA; DA, TA, THA; AKA, AGA; LA, MA, NA, RA, SA, continually perform in Sanscrit the very same functions, which they execute in the northern tongues.

1. Preterite participles are universally made by annexing TA, THA, or their varieties, to the radicals. Sometimes NA is used instead of these, as in Eng-

lish we say given or driven, rather than gived or drived.

RITA, right, straighted; BHUTA, been; DHYATA, thought; CHYUTA, dropt; MITA, thrown; DATTA, given; MITA, measured, meted; JNATA, known; KYATA, told; PITA, drunk; SMITA, smiled; DHRITA, pressed; BHAKTA, served; YUKTA, joined; BRISHTA, fried; ATTA, eaten; WITTA, known, discovered; JATA, born; GATA, gone; SRAPTA, crept; LUPTA, lopped, cut; LIPTA, anointed; UPTA, weaved, wapt; MATA, mended; TATA, extended; VAMITA, vomited, cast up; PUTA, stinking; PITA, fat; LABDHA, taken; TRAPTA, pleased; TAKTA, polished by cutting; DIGADHA, tinged, dyed; DASHTA, bitten; AKTA, collected; SWASITA, breathed; SWAPTA, slept; NASHTA, destroyed; RISHTA, gone; UDHA, carried; DUGDHA, milked; TAPTA, hot, warmed; are the preterite and passive participles of Indian verbs, which answer to the following list in Greek, Latin, and Teutonic. REG, stretch; BIG, be, dwell, cultivate; THWAG, take, point, indicate; GIUT, cast, melt, found; MITTO, I throw; DO, I give; participle, DATUS: MET, measure, metior; GNOO, I know; old Latin GNOTUS and NOTUS, known; Gothic KUNTH, known: CWITH, tell, of which, quoth I, is the preterite; PIO, I drink; SMIG, smile, look soft; THRIG and THRAG, squeeze, hold fast; BAG, give to, serve, attend, of which the Visigothic AMBAHT, an attendant, a servant, (not a slave, the appellation of whom was SKALC or THEAW,) is a derivative. AMBAHT is service, duty, office, which, in modern German, is OBACHT. The Sanscrit YUJ, originally YUK, is, in Gothic, AIK or EAC, join. The various Indian senses of this word are, I join, I unite, I apply, use, increase, add, augment. In the Chaldee philosophy it was maintained, that a man might, by mortification of all his passions, and by renouncing all worldly business, *join* his soul to the Supreme Being from whom it had emanated. Hence YUJ signifies to unite mentally with God; and the man who follows such contemplation is called YOGO, or MUNI, a thoughtful but silent worshipper. The Latin word OETOR, now written UTOR, is from EAC, apply.

The other words are BREAC or BRAEC, fry, (See Lye's Dictionary,) in Latin frigo; AET and AED, eat, (AGD, chewing, masticating;) WID, WIT, and VID, see, know; in Latin VIDEO; in Greek EIDEO; CWIG, bear, produce, GENO and GIGNO; GAG, go; SERPO, I creep; OLOPTO, I cut by a blow; ALEIPO, I anoint; WAB and WAP, cast, weave; MUN in Visigothic, mind, remember; TAG and TOG, tug, draw, extend; VOMO, I cast up; PUTEO, I am rotten: the radical is FAG or FOG, be moist, soft, putrid; whence FUL, putrid, now written FOUL: the true sense is wet, dirty, dissolved, clammy.—FAG, eat, feed, which produced FAGT, fed, fat; LABO, I take; in Saxon LAECC, to lay hold on: THRAF, strengthen, confirm; comfort in Visigothic; TERPO, I please in Greek: TWAG, make, shape, cut; whence TECTON in Greek, a wright: DEAG, dip, daub, die; DAGO, I bite in ancient Greek; AG, compel, drive together, collect; SWAG, and its derivative SWOR, in Teutonic, breathe audibly; SWAF, in Anglo-Saxon, and SOPIO, in Latin, I sleep: The Latin SOMNUS was originally SWEFENS, and HUPNOS in Greek was SWOPNOS. In old English a SWEVEN is equal to the Latin SOMNIUM, a dream, that is a sleep-thought. The Greek ONAR was once SONAR. The Saxon KNAEC, the Latin NECO, I crush or kill, is the origin of NASHTA, destroyed. RIG, go, run, move, is common Teutonic and Celtic. WAG, move, proceed, carry, bear, run, flow, is the radical of WAH, carry; ADHA, carried in Sanscrit. DAG or DWAG, press, squeeze, milk, is common Teutonic, Celtic, and Greek. TITT'HOS in Greek, DUG and TEAT in English, DADDYA in Visigothic, all signifying the breast, are its derivations. Other verbs in the same sense are MEOLC, press, squeeze, from MAL, press; and LAG, grasp, clasp: MEOLC, GLACT, or LACT, all signify the liquor squeezed or pressed out by the mouth or hand. TAP, shine, warm, from TWAP, a derivative of TWAG, twinkle, radiate, is a very ancient verb; found also in Celtic, Greek (THEPO,) Latin, Teutonic, and Slavic.

The name of the Scythian goddess of fire was TABITI, a genuine Sanscrit noun, formed from TABITA, warmed, shone, with the addition of I, the sign of the feminine agent.

2. Participles terminating in NA are common in Sanscrit: thus, GIRNA, turned, whirled; DIRNNA, torn; TIRNA, crossed over; PUNA, purified; DHUNA, shaken; DRANA, slept; PURNNA, filled; BHAGANA, broken; PYANA, fat; DYUNA, shone; from GIR, turn; DRI, tear; TRI, cross over; PU, make clean; DHU, shake; DRU, sleep; PUR or PRI, fill; BHAJ, break; PYA, feed, fallen; DIV, shine, sparkle, shake like the vibrations of light, play, sport. The Greek and Latin cognates of these are GYRO, I turn; DRASSO, I tear; TRANS, across; PURUS, pure; DONEO, I shake; DARTHO and DORMIO, I sleep; BRITHES, loaden; PION and PINGUIS, fat; DIES, a day, so called from its light or shining. In Visigothic, we have the true radical DAG. The Saxon verbs CYR, turn; DER, hurt; TEAR, rend, pull; THWAIRTH, cross, thwart; THUD, shake; DREAM, sleep, dream; BAG or BOG, and BIG, bend, bow; FAG, eat; FOD or FED, eat, nourish; and DEEG, to dawn; may be compared with these Oriental radicals. In India the sky is called DIV, or rather DYAUH, from its shining: DIVA is "by day," or in the day time: NAKTAM is by night. A god is called DEVA, one who shines; in Latin DEUS and DIVUS; in Greek THEOS. One made a god is termed DEWTAH, a word

analogous to DEIFICATUS, and formed by adding TA, done or made, to DEVA. The Hindus do not worship the First Cause by himself, but the First Cause in the person of his revealed word or mind, the Creator and Governor of the universe, and the second person of the Supreme Triad. These three are BRAHM, the separate, incommunicable, high Parent of all; BRAHMA, the Dewtah or object of worship, and actual Governor of the universe; and the PERM-ATMA or universal Spirit.

3. The number of nouns and adjectives, formed from the Sanscrit participles, is incalculably great. In possession of the whole system of composition in its full extent, no language abounds in such fertility of terms as the Indian; and the triumph of the Teutonic philology over the dialects of Greece and Rome is small, in comparison with its conquest of the East, where the world of words is hardly less populous than the regions which employ them.

The Sanscrit verb is formed on the principles of the Greek and Visigothic. It has two active voices, the same as the active and middle voice in Greek; and one passive voice, formed like Greek verbs in EO, pure; but conjugated like the middle voice. The pronouns, which form the persons, are the same as in Greek and Gothic. They are MI, I; SI, thou; TI, he. These, in the dual, are AWAH, we two; ATHAH, you two; ATAH, they two. The plurals are AMAH, we; ATHA, you; ANTI or UNTI, they. The proper or reflected voice joins E or AI, which, in Greek, is AI, and in Gothic A, from AG, self, to these pronouns, which changes them to E or AI, I myself; ASE or ASAI, thou-thyself; ATAC, he-himself; AVAHAI, we two ourselves; AITHAI, you two yourselves; AITAI, they two themselves; AMAHAI, we ourselves; ADHWAI, you yourselves; ANTAI, they themselves. The Greek AI, like the Sanscrit, seems to have been pronounced like AI in the English word fair.

Every Sanscrit and Persic verb made the infinitive from what, in Latin, is called the first supine; that is, the neuter gender of the preterite participle, ending in TA, was used as the noun of the verb. Hence all Indian infinitives end in TUM, or its varieties; and all Persic infinitives in DEN or DUN. All Slavic infinitives end in TE; thus JIVITUM, in Sanscrit, to live, is JIVATE in Russian. As the preterite participle in TA easily undergoes contraction, the Persic, Indian, and Slavic infinitives, are often irregular in form.

The Sanscrit has ten tenses in every voice; each formed on the principles already explained in this work. The example of these inserted here is that of BHAVITUM, to be; in Persic BUDEN, which is a contraction of BHAVITUM.

The indicative has six tenses; one present, three past, and two future. The present is the radical, as usual, with the pronouns affixed. The preterities are formed by redoubling the verbs, as is done in Gothic, Greek, and occasionally in Latin; or by prefixing A short, which, in sound and sense, resembles the epsilon of the Greek imperfects and aorists. It represents the Teutonic GE or GA, gone. The futures are made either by a simple change on the vowels of the present, or by the use of SA, as in the first Greek future.

The Sanscrit potential is the same as the Greek subjunctive in form and meaning. The precative is the Greek optative; the conditional is a future, with the preterite A prefixed to it: The imperative is like the Latin one.

	Example of the Active Voice.		Proper or Middle Voice.
	Present.		Present.
Sing.	Bhavāmi-văsi-văti	Sing.	Smayè-yasè-yatè
Dual	Bhavāvăh-vathah-vatah	Dual	Smayāwahè-yèthè-yètè
Plur.	Bhavāmah-vatha-vanti	Plur.	Smayāmahè-yadhwè-yantè
	Potential.		Potential.
Sing.	Bhavèyam-vèh-vèt	Sing.	Smayèya-yèthah-yèta
Dual	Bhavèva-vètam-vètām	Dual	Smayèwahi-yèyatham-yeyātam
Plur.	Bhavèma-vèta-vèyuh	Plur.	Smayèmahi-yèdhwam-yèran
	First Preterite.		First Preterite,
Sing.	Abhavam-vah-vat	Sing.	Asmayè-yath-yata
Dual	Abhavāva-vatam-vatām	Dual	Asmayāwahi-yètham-yètam
Plur.	Abhavāma-vata-van	Plur.	Asmayamahi-yadhwam-yanta

	Example of the Active Voice.		Proper or Middle Voice.
	Second Preterite.		Second Preterite.
Sing.	Babhūwa-ūwitha-ūwa	Sing.	Sesmè-sesmishè-sesme
Dual	Babhūwiwa-ūwathuh-ūwatuh	Dual	Sesmiwahè-sesmyătè-sesmyatè
Plur.	Babhūwima-ūwa-ūwah	Plur.	Sesmiyămahè-sesmidhwè-sesmiyărè
	Third Preterite.		Third Preterite.
Sing.	Abhūwam-ūh-ūt	Sing.	Asmèshi-asmèshthāh-asmèshta
Dual	Abhūwa-ūtam-ūtām	Dual	Asmèshwahi-asmèshāthām-asmeshātām
Plur.	Abhūma-ūta-ūwan or ūh	Plur.	Asmèshmahi-asmèdhwam-asmèshat.

The verbs given as examples are marked in catalogues of radicals BHU and SMI; but, in fact, they ought to be written BHAV and SMAYA; for these are their forms in conjugation. Their infinitives are BHAVITUM and SMETUM, a contraction for SMAYTUM. The Anglo-Saxon SMEAG, and SMIGEL, to look soft, to smile, are well known; as is SMICKER, to simper, or wear a constant smile in the face, a sign of insipidity. The Teutonic G in words like SMEAG is in Greek softened into AI, and in Sanscrit into Y. Though SMEAG, in one sense, means to soften; in its original one it signifies bruise, beat, *smash;* for all words denoting softness, delicacy, and the like, come from others of an opposite sense. MOLLIS, CONTRITUS, in Latin, and SOFT, NESC, SWET, SMOGTH, or SMOTH, in Teutonic, are common examples of this. SMAIO in Greek signifies I bruise, polish, scour rudely by rubbing. The pronouns annexed to the active persons are MI, SI, TI ; the duals of which are AWAH, we two ; THAH, you two ; TAH, they two ; and the plurals AMAH, THA, ANTI. By addition of E or AI, self, they take the forms E, SE, TE ; or AI, SAI, TAI ; AWAHAI, ETHAI, ETAI : AMAHAI, ADHWAI, ANTAI.

	First Future.		First Future.
Sing.	Bhavitasmi-tasi-ta	Sing.	Smètahè-smetāsè-smètā
Dual	Bhavitaswah-tāsthah-tāro	Dual	Smètāhè-smètāsāthè-smètāro
Plur.	Bhavitāsmah-tasthah-tārah	Plur.	Smètāsmahè-smètādhwe-smètārăh
	Second Future.		Second Future.
Sing.	Bhavishyāmi-shyasi-shyăti	Sing.	Smèshyè-shyasè-shyètè
Dual	Bhavishyāwah-shyathah-shyatah	Dual	Smèshyamahè-shyadhwè-shyantè
Plur.	Bhavishyāmah-shyathah-shyanti	Plur.	Smèshyāwahè-shyèthè-shyètè
	Conditional.		Conditional.
Sing.	Abhavishyam-shyah-shyat	Sing.	Asmèshyè-shyathāh-shyata
Dual	Abhavishyāwa-shyatam-shyatām	Dual	Asmèshāwahi-shyèthām-shyetām
Plur.	Abhavishyāma-shyata-shyan	Plur.	Asmèshyamahi-shyadhwam-shyanta
	Precative or Optative.		Precative or Optative.
Sing.	Bhūyāsam-ūyāh-ūyāt	Sing.	Smèshîya-shîshthāh-shîshta

Dual	Bhūyāswa-ūyāstam-uyāstām	Dual	Smèshîwahi-shîyāsthām-shîyāstām
Plur.	Bhūyāsma-uyasta-ūyāsu	Plur.	Smèshîmahi-shîdhwam-shîran
	Imperative.		Imperative.
Sing.	Bhavāni-bhava-bhavatu	Sing.	Smayai-smayaswa-smayătām
Dual	Bhavāva-bhavatăm-bhavatām	Dual	Smayāwahai-smayèthām-smayètam
Plur.	Bhavāma-bhavata-bhavantu	Plur.	Smayāmahai-smayadhwam-smayantām.

If the Sanscrit and Greek verbs be compared, their resemblance must strike every inquirer. The pronouns of verbs in MI, which is the oldest form of the Greek conjugation, once stood in this manner. TITHEEMI, TITHEESI, TITHEETI, TITHETON, TITHETON; TITHEMEN, TITHETE, TITHENTI; and LEGOMI, LEGESI, LEGETI, LEGETON LEGETON, LEGOMEN, LEGETE, LEGONTI. If the vowel E be changed to AI, sounded like AI in fair, which is considered by all the Indian grammarians as a diphthong, the resemblance between the Greek subjunctive and the Sanscrit potential is almost complete. The first preterite in Sanscrit is formed by prefixing A, sounded like E in her, to the verb; in consequence of which, the pronouns undergo a change similar to that which they suffer in the Greek imperfect. Compare throughout the forms and terminations of ABHAVAM, I was, and ELEGON, I was saying. The second is the true and perfect preterite formed by duplication, as in Greek and Visigothic, and at times in Latin. A similar contraction takes place in the vowels of the word, along with reduplication. Sometimes the reduplication itself is absorbed in the contracted form, and the pronouns at the end of it undergo a considerable change. Many of the third persons plural in the proper voice, and particularly the third person plural of this tense, end in RA, along with their pronoun, which recals the third persons plural of Latin verbs, such as legerunt, amaverunt, and amavêre.

The third preterite and first preterite are connected very closely. They are both past tenses of an indefinite nature, similar to the Greek imperfects and aorists. The first preterite is called the preterite of yesterday ; it denotes time past before any portion of the present day ; but the third is called the preterite of to-day, and marks time recently and indefinitely past. In a few instances, these two preterites are formed with the same terminations, which shows their alliance and former identity ; but, in the greater number of examples, SA or S is introduced into the third preterite, which gives it a sense of working, completing, effecting, or managing.

It is a primary rule, founded on the radical sense of SA or SWA, move violently, work, make, complete, finish ; that, wherever it is introduced, it forms more active and operative verbs.x Consequently, it

Precisely so. [illegible] [illegible] converting by this [illegible] a neuter into a transitive verb produces inceptives, frequentatives, futures, as easily as preterites, in which the action is marked as partly or wholly performed. WAC-SA, I am actually increasing or growing; LEG-SO, I am beginning to perform speech; DIC-SI or DIXI, I have wrought or completed speaking; are three out of innumerable examples of the use of SA.

Accordingly, we find SA introduced into Sanscrit preterites of the third order. So APACSHIT, he has boiled or cooked to-day, from A, the sign of the preterite PAC in Teutonic; BAC, soften, boil, roast; SA, make, accompanied with I long, and the pronoun TA, he. The long vowel aids the preterite sense, for it is that modification which preterite forms produce on the vowels of the root. A-WAP-SIT, he has weaved; A-SARP-SIT, he has crept or slid; ASWAPSIT, he has slept; ADANCSHIT, he has bitten; ABANTSIT, he has bound; ATOTSIT, he has bruised; AWATSIT, he has remained; show the force of this consignificative, and the affinity of the Indian, Teutonic, and Latin. The radicals are WAP, cast, weave; SRAP, creep; SERPO in Latin: SWAP, sleep; SOP-IO in LATIN: DAC, bite; whence DACO, I bite in Greek; and TOG, tear in Teutonic. The noun TUNTH, a tooth, is from this word. BIND and BAND, bind, are common in Teutonic, Persic, and Sanscrit. DER-BEND is the door of the strait close, or gate of Caucasus. TUD, bruise, and WAS, stay, are the Latin TUNDO, and Visigothic WESAN, to be, abide, rest, remain.

The example of ABHUWAM, I was, or I have been, to-day, is a contraction for ABHAVAM; and ABHUT for ABHAVAT; but an effort has been made to condense the vowels, as in Latin, when TULI is formed from TOLLO. ASMESHI stands for ASMAYASI.

The first future is made by forming a kind of preterite participle from the radical; such as BHAVITA, been; and SMAYATA or SMETA, smiled; SWAR-ITA, sounded; MATA, killed; LODHA for LUHITA, loved; WODHA for WAHITA, carried. To this participle is joined SA, work, operate, which effects an excellent future sense. BHAVITASMI, I operate, that is, I am about the act of being; WODHASMI, I am about completing carriage, viz. I shall carry; MATASI, thou shalt complete slaying or scattering, from MI, slay; also scatter, throw: DATASMI, I shall give; DOTA or DAVITA, he shall pain; KARTTARAH, they shall do, from DA, give; DU, pain, and KRI or KAR, do, a very common Sanscrit verb; in Teutonic KRIG, strive, labour, toil, fight. The inhabitants of a part of Persia were called CARMANIH, from being labourers; and a part of the Indian philosophers GERMANES, from their performing (KERM) *works* of piety.

This *perfect* future marks time to come, exclusive of the present day. For indefinite and imperfect future time, the Indians have a form which they call the future of to-day, which resembles the Greek futures in SA, and of which BHAVISHYAT, he is about to become, he is beginning, he is working to become, or be, is an example. It consists of SA, work; joined, not to the root, as found in the Hindoo lists, which is only a grammatical fiction; but to the real verb, as BHAV, be; SMAYA, smile; SWAYA, go, increase; YACH, seek; HAN, strike; GAM, go; GA, sing; whence BHAVISHYÁMI, I commence to be; SMESHYE, I shall smile, for SMÁYISHYE; SWAYISHYAT, he shall go on or increase; YACHISHYAMAHE, we shall seek for ourselves, (proper voice;) HANISHYAT, he shall hit; GAMISHYANTI, they shall go; GASHYANTE, they shall sing to themselves or for themselves. The SA is preceded by the short vowel I in all these formations; and it may be remarked, that when the verb is fitted for TA of the first future, it is also adapted for SA of the second. As to sense, the first future is definite, like futures in ro, derived from the preterite in Latin; and the second future indefinite and incomplete, as to meaning: BHÁVITA, he shall *be* fully and completely; BHAVISHYAT, he shall commence *being*, he shall begin to *be*.

The conditional tense is very naturally made by prefixing A, the preterite consignificative, to the second future. YADI SILA KOMALA BHAVISHYAT, TADA SRIGALAIREVABHACSHISHYATA. If a stone *were* soft, then, by the jackals, truly, it would eat itself; that is, be eaten. The words separately are YADI, on that, if; SILA, a stone; KOMALA, soft; ABHAVISHYAT, would be; TADA, on that, then; SRIGALAIH, by the jackals, (H before vowels is often changed into R;) EVA, certainly, so; ABACSHISHYATA, it would eat itself; the third person of the conditional tense, and proper or middle voice of the verb, BHAG, eat, chew. This tense has a preterite sense conveyed into it by A; but its essence consists in its resemblance to the Greek aorist in SA. LEGSO is—I make speech, I begin to speak, which, in Sanscrit, is VACSHYAMI, from VACH, speak. If AN be placed after ELEXA, I said, the phrase ELEXA-AN, I would have said, is nearly the same as AWACSHYAM. The future and preterite are joined.

The precative may be said to be indefinitely future, because, whatever is wished to be, is to come; but as the Greek optative is of almost every time, so the Indian precative is, in the present tense, assisted by SA, the consignificative of the future. The verb receives YA, which is the representative of the verbifying consignificative AG or IG, act or make; in Greek written A, E, or O, according to the character of the vowels which precede or follow it. In verbs of a confluent nature, it is not so easy to trace this process; but in verbs which possess hard consonants, it is clearly discernible. BHAVYA contracts into BHUYA; DAYA into DEYA, (DAIYA;) SMAYYA into SME; RUVYA into RUYA; YUVYA into YUYA, and so produce, BHUYASAM, may I be; DEYASAM, may I give; SMESHIYA, may I smile; RUYASAM, may I roar; YUYASAM, may I join, and the like; but WACHYASAM, may I speak; WAHYASAM, may I carry; USYASAM, may I wish; CHIDYASAM, may I cut; PACHYASAM, may I boil; show the Y inserted after the radical, on which the power of the optative depends. In the proper voice, the long vowel I stands for AYI or YI, which, in that voice, comes after SA. Indeed, SA is twice inserted; for DEYASMA is, may we give; but DASIMAHI is, may we give to ourselves; DASISHTA, may he give to himself. The insertion of YA, act or make, and SA, operate, commence; produces, in this form of the verb, an optative and future sense in one combination.

The potential tense is nearly related to the precative. In Greek, lego, legēis, legēi, I may, thou may, he may say, were originally leg-ig-a, leg-eg-esi, leg-eg-eti, which afterwards became leg-e-o, leg-e-esi or leg-e-eis, and leg-e-eit for leg-é-eti. Their next change was into lego, legēis, legēi; the E sounded as in the word bare, and the I indistinctly heard. In Sanscrit this EG or E was written AYA; so RAH, quit, vacate, leave, retire. The verb from which Brahm, the *retired* god, is derived, is in the present rahami, I retire; rahasi, rahati; in the plural rahamaha, rahatha, rahanti; we, you, they retire. The potential of RAH was once rah-aya-mi, rah-aya-si, rah-aya-ti; and in the plural rah-aya-maha, ray-aya-tha, rah-ay-anti; but AYA was easily changed by pronunciation into E,—an Indian diphthong sounded like AI in hair, or like Greek AI or ETA, which made rahèmi, rahèsi, rahèt, rahèmaha, rahètha, rahènti; and the very same train of change, which has been explained in the example of LEGO in Greek, converted these persons of RAH into rahèyam, rahèh, rahèt, rahèma, raheta, raheyuh. Remark that H final in Sanscrit is the common substitute for S, both in the close of verbs and nouns. RAHENTI, like LEGONTI, the third person in Greek, (LEGOSI,) became RAHESI and RAHE-IS, then RAHE-IH, and, for euphony, RAHEYUH. The Latin amem, ames, amet, &c. is formed like the Sanscrit potential.

This first principle is carefully to be recollected, that AYA or YA, in Sanscrit, stands for AG, EG, or OG, varieties of AG, make, act, do. When a new verb is to be made in Greek, Latin, Visigothic, or Sanscrit; the representative of these is joined to the radical, and a new verb is formed. All Latin verbs of the first conjugation are formed like am-á-o, am-a-s, I love; all verbs of the second like doc-é-o, and of the fourth like aud-i-o. These are derivatives. The third conjugation comprehends primitive verbs. Greek verbs in ao, eo, oo, are all derivatives made with AG. Thus DOCO, I point out, indicate, show, seem, having DOCSO in the future, is a primitive; but DOC-E-O, DOC-E-SO, is a derivative formed from DOC, show or seem, EG, act, and O, I. Doco is I seem, but DOCEO I act or perform seeming, which is more emphatical and descriptive. Therefore derivatives generally supersede their originals.

The Indian passive is made by turning the verb into a verbal noun, or considering it as such: to this verbal is added YA, (AGA,) and the pronouns, as used in the proper voice. PACH, boil; PACHATI, he boils meat for another; PACHATE, he boils meat for himself. These are the active voices, and they are in Greek called the active and the medial. But PACH-YA-TE means he is boiled like meat; or, literally, he boiling acts to himself. The relation between reciprocals and passives, stated in the first part of this work, must be recollected in this place. In Greek, PHILOS is a friend; PHIL-E-O, I act the friend, I show myself a friend; and PHIL-E-ET-AI, he acts the friend to himself, or he is used as a friend. The Sanscrit passive is constructed on this model, which is the key to the complicated history of deponent and passive verbs.

Besides this original method, the Indian writers also use the passive participle preterite with the substantive verb, as is done in English. They likewise indulge greatly in the use of the third person of the verb in the passive voice, construed with the dative or ablative of the pronoun. As the Latins said pugnatur tibi, or pugnatur à te, instead of pugnas, the Indians say BHUYATE TWAYA, it is being by thee, instead of TWAM BHAVASI, thou art. This phraseology is very common in Hindustani, a modern dialect of the Sanscrit.

The negative adverbs are, as in Greek, NA and MA, one of which denies, the other forbids. So NA-GACHATI, he goes not; MA-GACHA, do not go: MA-GAT, he ought not to go; MA-BHAVA, be not. If SMA, do, be joined to a verb in the present tense, the verb becomes a preterite. MASMA is do not; BHAVATISMA, he has been or become. On the very same principle, DO, done, is prefixed to Celtic verbs; and GA, go, DA, do, are interwoven with most of the European languages.

The Sanscrit participles are very numerous, and finely illustrative of the progress of the Greek, Latin, and northern languages.

The masculine, feminine, and neuter, are in this ancient dialect made as follows. The Greek OS, and Gothic S, is written in Indian H, and makes the syllable AH, pronounced UH, like U in the English word *hut*, a cottage. So in Greek THE-OS, a god, in Latin DIV-US, in Sanscrit DEV-AH. This rule is universal, and not to be forgotten. The feminine is made chiefly by A, as in Greek and Latin; and the neuter by adding AM, which is pronounced like UM in Latin, and like UM in the

English word rum. The feminine is in many nouns, and in some adjectives, made by I long or I short, with H; so SRIH, prosperity; STRIH, a woman; MATIH, opinion, mind; GATIH, going or motion. These are like the Greek METIS, the mind, and feminines in IS.

As the Visigothic participle ended in ANDS-ANDEI-AND, in common; and in ANDA-ANDO-ANDO, when applied demonstratively; and as the Greek participle ended in ON-ONDA-ONT, and afterwards in ON-OUSA-ON; so the Sanscrit participle had the very same terminations, underwent similar contraction, and at this day presents a similar appearance, with this difference, that the N before the T is generally expelled in certain of the cases. The verb PACH, (pronounce PATCH,) boil, has the present participle PACHAN masculine, PACHANTI feminine, PACHAT neuter; in Greek PEPTON, PEPTOUSA, PEPTON. This adjective was originally PACHANDS, PACHANDI, PACHAND, and PACHANT, by contraction PACHAT. The accusatives singular of these three terminations are PACHANTAM, PACHANTIM, PACHANTAM; and their nominatives plural PACHANTAH, PACHANTYACH, PACHANTI; in Latin coquentes, coquentes, coquentia. This is the active present participle.

In full conformity to the Greek, the Sanscrit middle or proper voice has a present participle in MAN, which takes the terminations AH-A-AM, equal to OS-A-ON in Greek. So PACH-AMANAH, PACH-AMANA, PACHAMANAM, in Greek PEPTOMENOS-E-ON, boiling to or for himself. As the passive is formed by joining YA to the radical, and using the terminations of the proper voice; so the present participle passive is also formed like that of the proper voice, only YA is inserted. PACH-YA-MANAH, PACH-YA-MANA, PACHYAMANAM, boiled, cooked, roasted.

The second or redoubled preterite has one participle for the active, and another for the proper voice. The active one is formed by adding WAN, WANTI, WANT, to the redoubled verb. Of the syllable or word WA, it must be tenaciously recollected, that, like A or YA, it signifies work or act. When it has the form of WAN, WANTI, WANT, which is, in the contracted form, WAN, USHI, and WAT, it means working, in all the three genders. When the verb is redoubled, it is preterite by nature. For instance, WID, know, in Visigothic WIT; if redoubled, becomes WI-WID, known: PACH, boil; PAPACH, and, by contraction, PECH, boiled: RUD, weep, in Visigothic GREIT; RURUD, wept: GAM, go; JA-GAM, gone. Add to these WAN, USHI-WAT, you have WIWIDIWAN, WIWIDUSHI, WIWIDIWAT, having known; PECHIWAN, PECHYUSHI, PECHIWAT, having boiled, &c. Remark that our auxiliary *having* marks the active, while the redoubled verb conveys the preterite sense.

A similar participle belongs to the preterite proper; but it has not WAN, the active consignificative, but ANAH, ANA, ANAM, which gives it not so active a sense, but one more inclined to the passive. So PECH-ANAH, PECHANA, PECHANAM, is boiled, or having boiled; YAYACHANAH, he having sought, or he having been sought; TITIJ-ANAH, he having been sharpened. The radicals are, PECH, for PAPACH, the duplicate of PACH, boil; YA-YACH, from YACH, seek, endeavour to follow or get; TITIJ, from TIJ, sharpen; in Greek THEGO, I sharpen. A sharp-pointed dart or arrow is TIG, (pronounce TEEG,) in Persic. The river Hiddikel is said to have been called TIG-RIH, the sharp or quick stream, from its velocity.

By far the most numerous species of Sanscrit preterite participles rises from the radicals, by annexing to them TA. The nature of the termination DA in Gothic, TUS-TA-TUM in Latin, and TS in the preterite participles of Greek verbs, has been already shown. In Sanscrit this termination forms a preterite passive participle to every verb. As ama-tus, amata, amatum, is a common adjective, the same is the case in Sanscrit: PAKTAH, PAKTA, PAKTAM, is analogous in declension to coctus-a-um.

If the termination TA be unsuitable or unusual, in union with any verb; the Indians use instead of it NAH-NA-NAM. The English say driven for drived, striven for strived; and in some verbs they have three preterite passive participles, viz. one by reduplication, as wove, from WEWOF; another by DA, as weaved; a third by EN joined to wove, as woven. The Sanscrit and English coincide entirely in this particular, as in many others.

The examples which follow will illustrate the affinity of these two languages, and also the point in question. SHTHITA, stood; BHUTA, been; DHYATA, thought; LAGANA, clung, fixed; RUGANA, broken; MATTA, mad; BHUGANA, bowed, bended; ATTA, eaten; WITTA, known; BHRISHTA, bristled, roasted; WIGANA, wagged, moved, agitated; UPTA, weaved; GATA, gone, in Scotch, gaid; WAMITA, vomited; LUPTA, lopped; HATA, hit; DAMITA, tamed; NADDHA, knotted; PUSHTA, fed; PITA, fat; SPHITA, swelled; JNATA, known; SANNA for SADNA, sunk; HLINNA for HLIDNA, glad; BHITTAM, a fragment, a bit. These resemble the modern English; but the following are Latin, Greek, and Gothic, with very little disguise. CHIDITA, cut; Latin CAESUS from CAEDO; in Sanscrit CHID: MINNA, moist, from MID, be wet; in Latin, MADEO: WIDNA or WINNA, get; in Teutonic WIN, gain, get to, obtain: NUNNA and NUCTA, sent, from HUD, send; Latin NUNTIO, from NUNTIUS, a man sent: WRITTA, turned, from WRIT; in Saxon WRIG, turn, twist, bind: CHITTA, awakened, roused, animated, from CHIT; in Latin CIO, I excite; in Saxon CWICE, I move, quicken: GITA, sung, from GI, sing; in

Saxon GIDD: MURNNA or MURNYA, killed, from MAR, kill; common in Latin, Persic, and Teutonic: CHYUTA, dropped, melted; Saxon and Gothic GEOTA, cast, melted: WATA and WANA, blown, from WA, blow, a primitive verb; whence WAT, wind, in Sanscrit; VENTUS in Latin; WIND in Visigothic; BAD in Persic; ANIMUS in Latin; ANEMOS in Greek; AEMAT, a blast; AHMA, a spirit; AOTOS, what is blown, a flower, and innumerable other derivatives: PITA, drunk, from PI, drink; PIO, I drink in Greek; BIBO, a redoubled or frequentative verb in Latin: MITA, measured; Saxon META; Latin MENSUS: DATTA, given, from DA, give; Greek and Latin DO: PUNA, purified; TIRNNA, crossed over; HUTA, called, cried to; DRANA, slept; SKANNA, dried, withered; MAGANA, dipt, dived; AKTA, made clear, anointed; UTTA, wetted; TRAPTA, ashamed; MATA, minded, for MANITA; DRABDHA, terrified; KSHMITA, shaken, of which the radicals are BAC, rub, cleanse; THWAR or THRAG, cross; HWAG, call; DRAG, droop, slip down: SLEP, sleep, is from SLAGPA, become pliant, relaxed: SCAG, to agitate, dry; MAG, put into water; AG, shine, appear bright, clear, unctuous; WAG, wet; DRAB and TRAB, drive, vex, trouble, disorder; MAG, take, think; whence MAGD and MAGEN, the mind; MOD and MUN: SMAG, bruise, smite. The Latin dormio, purus, ungo, udus, mergo, mens; the

Greek SKELLO, I dry; SCELETOS, a dried animal; HUDOS, wetness; are from these radicals.

It would require a volume to point out the perpetual recurrence of similarity among these languages, which, as they were once the same, and still consist of the same words variously used, cannot be viewed historically as different even at this day. Philology, in future times, will unite the Celtic, Greek, Latin, Teutonic, Slavic, and their kindred varieties, in one book, arranged under laws common to all of them, that the student may become master of the principles on which language grows, varies, decays, and renews itself; a work which shall be introductory to the study of language, both in theory and practice; and to the history of the world.

When the active termination WAN, WATI, WAT; is joined to the participles formed by TA, it produces an active participle of the preterite tense. KRITA is wrought, done, or made, from KRI, make; KRITAWAN, he having made, or rather he going on in the state of completed making; SA KRITAWATI, she made, or she having made.

And it is to be observed, that the same preterite participle in TA received WA, act or do, and so forms a preterite indeclinable order of participles, of which the following words are examples: KRITA, done; KRITWA, having done; BHANJ, break; BHANKTA, broken; BHANKTWA or BHAKATWA, having broke: SAM, make quiet, settle, rest; SAMITWA, having rested: MITA, measured; MITWA, having measured: LEKHITA, written, delineated; LEKHITWA, having written: DIV, play, agitate, vibrate, shine; DEVITWA, having played: DAMITWA, having tamed; SMRITA, remembered; SMRITWA, having remembered. This indeclinable participle made by the passive, and the word WA, do or work, illustrates the preceding one in this order: KRI the radical, in Teutonic, KRIG; in Latin CREO, I make; in Greek, CRAAINO from CRAO, I make or perform; TODE MOI CREENON EELDOR, perform, execute this wish to me; makes with TA, KRITA, wrought, done; and with WAN-WATI-WAT, instead of WANDS, WANDI, WAND, the present participle of WA, it makes KRITAWAN, KRITAWATI, KRITAWAT; an adjective nearly or entirely of the sense and form of PRACHTHEIS, PRACHTHEISA, PRACHTHEN, having done, or being done, in Greek. PRACHTHEIS, originally PRACH-TH-ENDS, is from PRACH and THA, and AND-SA. In Sanscrit the consignificative WA, joined to the bare radical, makes KRITWA, done, or literally done-make. YA, which has been explained to be the same as AG or AGA, work, is sometimes used instead of WA, particularly when the verb is compounded with a preposition. The Indians say A-KRITWA, not having done, but PRA-KRITYA, having done before, or forth, that is, openly; NAM, bow, bend, salute by bending down the body; NATWA, having bent; PRA-NAT-YA, having bent forward, or saluted by prostration. So PRAPAYYA or PRAPYA, having obtained, from PRA, fore; AP, get, get hold of, possess; and YA, make.

When the Indians wish to express that the act has been done repeatedly or continually, they repeat the participle in WA. SIVAM SMRITWA SMRITWA NAMASI; in Latin, Fortunantem, reminescendo, reminescendo, salutas; but literally in English, Having remembered, having remembered, thou salutest Sivah, viz. the propitious or fortune-giving God. SIVAH, SIVA, SIVAM, is FORTUNATUS-A-UM, or rather FORTUNANS. The verb SI, in Teutonic SIG, means run, move, go, proceed, proceed actively, prosper, speed: it is allied to SVI or SWI, increase. Sometimes the indeclinable participle of repetition is made by adding AM, the sign of the neuter, to the radical of the verb; with protraction of its vowel in some cases, though not in all. So PACHAMPACHAM, having constantly or frequently boiled; DAYAMDAYAM, having continually given; ANCHAMANCHAM, having repeatedly gone.

The imperfect or indefinite future, in ISYA or ISHYA, has two participles of its own peculiar meaning, one active, another proper or reciprocal. So BHAVISHYAN, BHAVISHYATI, BHAVISHAT; beginning to *be*, about to become; GAMISHYAN, GAMISHYATI, GAMISHYAT; about to go, beginning to go. The reciprocal participle of this tense ends in MANA.

So SMESHYAMANAH, SMESHYAMANA, SMESHYAMANAM; about to smile, masculine, femine, and neuter: GAMISHYAMANAH—MANA—MANAM, ITURUS, ITURA, ITURUM, about to go.

The powers of IG or AG have been explained in the instance of the Greek future participles, PRACTEOS, to be done; ITEOS, to be gone; LECTEOS-A-ON, to be said; the history of which must be recollected in the subject of Sanscrit future participles in YA, formed from the first or perfect future. There are three species of future participles, all of which deserve attention, formed from Indian verbs, viz. one by using the preterite verbal in TA, to which WA or VA, work; and YA, act; are affixed. So BHAV, be: BHAVITA, been: (this is the verbal of which the first future is composed:) BHAV-ITA-V-YA, about to be, literally been-work-make; RANTAVYA, about to amuse, from RAM, sport, amuse; RANTA, sported: BHARITAVYA or BHARITTAVYA, about to bear. Another species is produced by joining NA to the radical, which makes the verbal BHAVANA, been; KARANA, made; DARANA, torn; EDHANA, increased, augmented; all of which are preterites resembling woven, driven, given, in English. To each of these join IYA, which is a contraction of A-YA-YA, and you have a participle resembling the Latin one in urus. So BHANIYA, futurum; KARANIYAM, facturum; EDHANIYHA, EDHANIYA, EDHANIYAM, aucturus-a-um. The third species arises from adding YA to the radical, as PAKYA, to be boiled; BHAGAYA, to be divided; CHITYA, to be gathered; PAYA, to be drunk; DEYA, to be given. All of these species are very common; and each of them is an adjective of three terminations. BHAVITAVYA, BHAVANIYA, and BHAVYA or BHUYA, its contraction, all end, if necessary, in YAH, YA, and YAM; in Latin, us-a-um. Observe, that BHAVYA signifies only about to be, or becoming; while BHAVITAVYA signifies getting into the state of been, or completed and perfect existence: BHAVANIYA is nearly the same. The form BHAV-YA deserves particular notice, for it is the scheme on which inceptive verbs are made, and an infinity of adjectives and substantives. So WARYYA, feminine, eligenda, a woman to be chosen, fit to be chosen; WAHYAM, neuter, a thing to be carried, or a thing on which carriage may be made, a cart, a waggon; AJARYYA, incorruptible, from A, not; JAR, decay, radix jri; and YA, make: BHOJYA, edible, or eatable, from BHUJ, eat; WAPYA, to be sown, fit to be sown; GRAHYA, seizable, to be seized, from GRIH, catch; in Persic, GRIF; in Scotch, GRIP.

Such is the history of Indian verbs in what regards voices, moods, tenses, and participles. Whoever chooses to compare these with the same in Greek, Gothic, Latin, and Celtic, will discover not merely a resemblance in method and formation, but a fact of a more general nature, which is, " That all the dialects of one original speech observe the same laws, and accomplish the purposes of communication by an analogous use of the common materials.

The Indians arrange their verbs in ten classes or conjugations, on account of certain varieties, similar to those in Greek, or rather in Latin, which take place in the consonants and vowels preceding the pronouns.

The philologist must remember, that the pronouns must either be united with the radical by a short vowel, which is the most ancient mode; or that a consonant or long vowel may intervene, which vowel or consonant may be justly called the verbifying consignificative. The oldest consignificatives were AG, make; ACT, work; and WAG, signifying the same thing. These varied their vowels according to position into A, E, I, O, U: the W was also pronounced as V and F, and often elided or slurred. The G was sounded as H, and frequently lost. To illustrate this many Latin verbs in ARE, all verbs in ERE or IRE; in short, the greater number of verbs of the first, second, and fourth classes, are derivatives. All Greek verbs in AO, EO, and OO; along with many, in which the characteristic is a long vowel or diphthong; are of the same description. AMO and AMAT are for AM-AGO and AM-AG-AT; DOCET is DOC-EG-ET; AUDIT and AUDIO are AUD-IG-IT and AUD-IG-O. I mean not to assert that all verbs of these classes were actually so formed, but that the class on whose laws they were formed had this origin. It is a known fact, that the first conjugation receives all new Latin verbs. Why? Because it consists of a radical and a verbifying auxiliary, which is contained in the A before the pronouns. All very primitive verbs ended in G, which, in Greek, was changed in this manner—AG into AI, as AG-A, I hear, into AIO; DIG, pursue, drive after, into DIO, I run after, I drive, I expel, I terrify away; ROGA, I rush into ROO; MUG or MOG-A, I press the eyes or lips together, into MUO. The verbs SEEO and SEIO, I shake; PAO, I feed, I seize; MAIO, I handle, grope, feel, seek, lay hold of; DAIO, I burn; HRAIO, I break; TAO, I hold, and I draw, tug, stretch; LAO, I catch, lay hands on; KIO, I move; AO, I blow; BAO, I go, or make go; GAO, I produce; SAO, I put forth, show, point, seem; were formerly SWIG-A or SIG-A, PAG-A, MAG-A, DAG-A, HRAG-A, TAG-A, LAG-A, CWIG-A, AG-A, BAG-A, GWAG-A, SAG-A. In some dialects this G became H, in others the H itself disappeared, and left a concourse of short vowels, which naturally sunk into a diphthong or long syllable. In Celtic the G became GH or CH. In many of the hardier dialects it continued when a radical, but sunk when a consignificative. In Sanscrit it took the form of AYA or YA, which last sounds like YA in Yarmouth, originally Gearmouth. What in Greek is AI, is AYA in Sanscrit. The Greek TIMAO, PHILEO, and DOO, would, in the Sanscrit, be TIMAYAMI, PHILYAMI, DAVAYAMI or DAVYAMI. Accordingly, we find AYA, and AVA or AWA, in that dialect, in most cases where GA or YA come between the radical and the pronouns in Saxon and Visigothic.

The present, potential, imperative, and first preterite, as being directly from the radical, possess certain anomalies, which discriminate the ten classes. The other six tenses resemble, each its correspondent, in the ten classes; and therefore fall under the same rules, common to all these classes.

The grammarians reckon about 2000 radical verbs, of which they form lists by taking the shortest form, in which they think that the verb appears, and inserting that in their catalogue of roots. They reckon DU, DRU, MNA, BHU, ME, VE or WE, DHYAI, BHRI, SRI, GRI, TRI; the roots of DAV, run; DRAV, run; MAN, remember; BHAV, be; MAYA, change; WAYA, weave; DHAYA, think; BHARA, bear; SARA, go; GARA, sprinkle; TARA, cross, go across. They take the syllable from the preterite participle, in which BHUTA stands for BHAVITA; DRUTA for DRAVITA; MNATA for MANATA; or from some other abbreviated, and often imaginary form. The infinitive is always formed from the verb, with TA annexed, being the same as the first supine in Latin. Consequently, though BHU, be; KRI, make; BHRI, bear, and the like; stand on the lists; their infinitives are BHAVITUM, KARTTUM, and BHARTTUM; in Persic, BUDUN, KERDUN, and BERDUN. MRI, die, has MARTTUN; TUD, beat, has TOTTUM, a contraction of TUDITUM; MUCH, free, leave, quit, has MOKTUM for MUKITUM; U, bleat, has AVITUM. There is a tendency in Sanscrit verbs, as well as in Greek, to contract their first syllable. In Greek, MNAO, I admonish, I put in mind, I counsel, moneo; MNA, a pound, from MUN, take, retain, *hold*, recollect; MNIO, I bruise, soften, eat; from MAN, for MAGN, bruise: MNEA, reckoning, counting, from MNEO, stand; in hard Teutonic and Latin, in the form of MONEO, MUNAN, MUNOD, and MAG. MRITYA, dead or dying; MNATA, remembered; GRI for GAR, cast, throw; SMRI, recollect, for SMAR; WRI for WAR, cover; in Teutonic, are MORTUUS, MUNDS, CYR or CUR; SMEAGER or SMEAG, think; WRIG, cast over, cover.

The first Indian conjugation is exemplified by BHAV and SMAYA, already given. It comprehends about 1000 verbs. The second differs from it only in a few trifling particulars. It contains between sixty and seventy roots, many of which end in long A or I, and not a few of them bear the greatest affinity to the European tongues. MA, measure; WA, blow, breathe, move; YA, go; PSA, eat; LA, take or receive; PA, keep, hold; DRA, be bad; I, go; (the infinitive is ETUM, and the present is EMI, ESI, ETI; IMAH, ITHA, YANTI; in Latin eo, is, it, imus, itis, eunt :) VI, go, throw, shine, breed, possess, eat, all various senses of the original WIG, move; SI, sleep; YU or YUV, join, mix; SU, produce; JAGRI, in Greek EGEIRO, awake, raise; AD, eat; VID, know, infinitive VEDITUM; MRIJ, sweep, cleanse, in Greek MORGNUO; CYATUM, in Saxon CWIDAN, to speak; VAS, cover, clothe, Visigothic VASTYA, and Latin VESTIS; and ASTUM, to be, the substantive verb; are of this conjugation.

The present tense of the substantive verb is, in the singular, ASMI, ASI, ASTI; dual, SWAH, STHAH, STAH; plural, SMAH, STHA, SANTI. The potential tense is, in the singular, SYAM, SYAH, SYAT; dual, SYAWA, SYATAM, SYATAM; plural, SYAMA, SYATA, SYUH. The imperative ASTU, let him be, and SANTU, let them be, resemble esto and sunto in Latin. The Sanscrit A short sounds like E in Latin, and the U is short also. The Latin sum, es, est, sumus, estis, sunt, and sim, sis, sit, simus, sitis, sint, are in Visigothic im, is, ist, siyum, syuth, sind or sindon; and siyau, siyais, siyai, siyaima, siyaith, siyaima. In ancient times, any verb denoting I move, I dwell, I stay, I rest, I walk, I stand, expressed existence. The verbs WES, rest, dwell; SIG, settle; are found, in this as in their other meanings in the northern dialects, in the Greek, Latin, Slavic, and Sanscrit. The verb WERD, wax, grow, become, is common in the Teutonic. Though the use of the passive, formed by these verbs and the participle, be universal in late times; it is rare in Visigothic and the older dialects.

The Indian verbs LIH, lick; DIH, daub or dye; NIJ, clean; are in Greek LEICHO, TENGO, and NIZO.

The third Sanscrit conjugation comprehends twenty verbs, which redouble the radical, like DIDOMI, I give; TITHEMI, I put; and the like, in Greek. The verb STHA, stand, is of the first conjugation; yet its four first tenses are redoubled, like those in the third. The present of STHA, stop, stay, stand; originally STAG, STAGAND, STAGBA or STAGPA; is, in the singular, tishthami, tishthasi, tishthati; dual, tishthawa, tishthathah, tishthatah; plural, tishthamah, tishthatha, tishthanti. The potential is, in the singular, tishtheyam, tishtheh, tishthet; dual, tishtheva, tishthetam, tishthetam; plural, tishthema, tishtheta, tishtheyuh. The old Greek was sistaemi, sistaesi, sistaeti; dual, sistaeton, sistaeton; plural, sistaemen, sistaete, sistanti. In resemblance to STHA, stand, the verbs BHARTTUM, to bear; PARTTUM, to fill or feed; MATUM, to measure; DATUM, to give; DHATUM, to hold, in Latin TENERE; DHANITUM, to yield or give; KETITUM, to know or find out, in Saxon CUTHIAN; with several others, redouble their first syllables. So BIBHARTTI, he bears; PIPARMI, I fill; MIMITE, he measures: dadami, dadasi, dadati, in the singular, and dadmah, dat'thah, dadati, for dadanti, in the plural, of the present of DA, give.

The fourth conjugation includes above 130 verbs, which insert the consignificative YA after the radical; examples of which, in some of the persons, are SWID-YA-TI, he sweats; MAS-YA-TI, he weighs; MASYATI SVARNAM SVARNAKARAH, the goldsmith weighs the gold: SVARNA is gold in Sanscrit, which is ZIR in Persic. WASYATI MANO MUNIH, the contemplative saint fixes the mind. MUNIH is a thinker, MANA is the mind, and WAS, settle. Numbers of Indians sit in woods and solitary places, speaking to nobody, but muttering their prayers, and subjecting themselves to incredible penances. This kind of life is said to be the best course for fixing the mind on the Deity, and so becoming free from the gross material world. YUJYATE GUHAYAM YOGI, the hermit joins himself (to God) in a cave. YUJ, join, is the same as JUGO or JUNGO in Latin, and GEOC or GEEAC in Saxon. It is a word common to all the dialects. The Chaldee and Indian religion maintain, that the soul may be joined with God by intense contemplation of his nature. Such contemplation overstrained leads to derangement of the understanding. TAPYATE SEN AYA RAJA, the king shines with an army. All this order of verbs is the very same with that formed like DOC-E-O, I seem; PHIL-E-O, I love; THELEO, I will; and others resembling these in Greek. As DOCO and

DOCEO are both found, the same must be remarked of many verbs of this class in Sanscrit.

Verbs of the sixth class are about thirty, and consist of words, similar to Greek verbs in NUO; such as TANUO, I stretch; STRONNUO and STRONNUMI, I spread; SBENNUO, I extinguish, &c. So, in the third person, STRINOTI WASASA DEHAM, sternit veste corpus: DEHA, the body, resembles DEMAS in Greek. RADHNOTI YOGENA MUNIH, the silent devotee finishes by abstract devotion.

DHUNOTI SAKHINAM VATUH, the wind shakes the trees; in Greek DONEO, I shake; in Teutonic THUNIAN, to shake. APNOTI BHUVANAM VISHNU, Vishnu possesses the world. In examples of this class, the full form was NA-WA or NAVA; so from AP, get, seize, was made AP-NA-VA, whence AP-NA-VA-TI, by contraction APNOTI.

Verbs of the sixth conjugation are the very same, in what regards inflection, with those of the first; only they are more regular, and suffer not certain changes which are peculiar to that class.

RI, move, go; PI, go: DHI, hold; DHU, shake; DHRU, hold; DHRI, be firm; KRI, scatter; TUD, drive; DIS, show; GHURN, whirl; SRIJ, create, let go; LUP, cut; LIP, smear; VID, find, get; BRASJ, fry; MASJ, mix, dip, bathe; LIKH, draw lines, write; and MRI, due; in all about 140 verbs, are of this class. In Teutonic these verbs are RIG, run; FIG, move; (PAD, go, and PAD, a *foot*, are common in India :) TAG and THWAG, tug, touch, move, shake; THRAG, press, compress; THRIM, strength, power; DWAGD, DAWD, drive; TAEC, point out, show; CYR, cast, turn, and HWEOR and HWIRL. SRIJ, relax, flow, is found in the Celtic SROTH, the radical of which is SRAG, run like a stream. The Indians say SRIJATI VISVAM VEDHAH, the Disposer (Brahma) let loose from him the Universe. They allude to the doctrine of effluence or emanation.

The seventh class includes about twenty-four verbs, all ending with consonants, which introduce N before the pronouns in the first four tenses; or rather the N is inserted in the middle of the verb, between its initial and final consonants. So YUJ, originally YUG, join, forms YUNAG, and is inflected in the present YUNACMI, YUNACSI, YUNACTI, in Latin jungo-is-it. YUNACTI or YUNCTE YOGAM YOGI, the abstract contemplator, or Yogi, applies union; that is, junction with God. YUNCTE is in the middle or proper voice. So CSHUNATTI, he bruises, from CSHUD, pound; VINACTI, he divides, from VICH or VIG, divide; CHINATTI, he cuts, from CHID, cut; BHINATTI, he breaks, divides, from BHID, divide; BHUṄATTI, he feeds, from BHUJ, feed, eat. BHANJ, break, forms BHANACTI, he breaks; UND, wet, makes UDATTI; as UDATTI GANGA JALENA GATRAM YATIH, Yatih, the endeavourer or seeker after God; UDATTI, wets;

GANGA JALENA, with Ganges water; GATRAM, the body. VINACTI LOKAH, the world is shaken or agitated; from WIJ, shake: INDHE WAHNIH, the fire kindles itself; from INDH, light, inflame, kindle.

One rule will much facilitate the analysis of all Indian and English verbs into their original forms. J, as pronounced in judge, or DGE, as found in the same word, being the same articulation, regularly comes from G hard, from G pronounced as Y, and from D before I or E, which easily becomes DJI or DGE. CH, sounded as in church, comes regularly from K or C hard, placed before I, E, Y, or any slender vowel or diphthong. As DGE, or J and CH, are in fact DSH and TSH; they are often interchanged, and often become SH, and vice versa.

Apply this rule, which holds in all languages known to me, to the English words birch, church, lurch, fidge, bridge, sludge, stretch, trench, flinch; you have BIRC, KYRK, LYRC, FIG, BRIG, SLUG, STREAK, TRENC, FLINC; which are the prior states of these words. Do the same by YUJ, join; CHID, cut; BHUJ, feed; VIJ, shake; ANJ, make shine, or bright; BHANJ, break; VICH, divide; and the like; you have YUG, join, eke; CID, cut; BHUG, feed; VIG, shake; ANG, make clear; BHANG, break. Inspect the table of radicals, where you will find that WAG signifies shake; BAG, bruise, break, grind; WIG, shake, concuss, cut, separate;

AG, shine. Remark also that ANG in words is a contraction of AGING or AGANG, the present participle; and you have the first forms YUG or AG, join; BHANG, BAGANG, breaking; BIG and BAG, chew food; AGANG, shine, anoint; WIG, separate; CWIGD, separated, cut.

The verbs of the seventh class introduce the N, euphoniae gratia, as is done in Greek, and many other languages, on certain occasions, between hard consonants. Instead of saying chidati, undati, bhugati, wigati; they preferred to say chindati, udati, bhungati, wingati; and then chinadti, unadti, bhunagti, winagti; which produced the contractions chinatti, unatti or udatti, bhunacti, winacti. The accent does not fall strongly on the double consonant.

The eighth class consists of about ten verbs, which end in N, being derivatives, and take O long (instead of AVA) before their pronouns. So TAN, stretch, enlarge, lessen, which is precisely the same as TANOO, I extend, in Greek, has in the present TANOMI, TANOSI, TANOTI; in the plural, TANUMAH, TANUTHA, TANWANTI; and TANUYAT, he may extend, in the potential tense. RIN, go; TRIN, eat grass; GHRIN, shine, (Celtic GREINE, the sun;) WAN, seek, *want*, beg; MAN, know, mind; are of the number. KAR, make, do, work, is of this conjugation. All these verbs were formed by

WA; and TANAVA-MI, in Greek TANAVA-A, TANOO or TANUO, is easily contracted into TANOMI.

The ninth class consists of about fifty-two words, quite similar to Greek verbs in ano, eino, annuo, onnuo, and innuo. Examples are BADHNATI, he binds; MATHNATI, he stirs, moves, jumbles; NABHNATI, he knocks; KSHUBHNATI, he disturbs; MRIDNATI, he bruises by treading on; MUSHNATI, he carries away privately.

The tenth class comprehends a number of verbs, raised from nouns by the verbifying word YA or AYA; in which NA or N is often inserted for the sake of the sound. This class is the same with the first in every thing, except the insertion of the YA. Instances are, CHOR, a thief, that is, one who *carries* off a thing, from CHAR, carry, move. The verb formed on this is CHORA-YA-TI, he plays the thief. —TIJ, sharp; TEJA-YA-TI, he sharpens; DASI, bite; DANSA-YA-TI, he bites, in Greek DACNEI; TUL, weigh; TOLA-YA-TI, he weighs. Remark that TUL and TAL, bear, carry, lift, in Latin, Greek, and Indian, signified to weigh; whence, in the present participle neuter, TALENTON, a weight, a pound, a talent. RAHA-YA-TI GEHAM VI-RAGAH, the man free from passions forsakes a dwelling: VI is separate, and RAGA is rage or commotion. RAH and BRAH mean go, leave, forsake, separate: BRAHMA is the separated or highest God. WASA-YA-TI GRIHAM DHUPAH, smoke fumigates the house. WAT is wind, from WA, blow; WAS is blowing like air. The Sanscrit words for blowing with a gust are DHU and DHMA. The latter means to blow a trumpet with the breath; the other produced DHUM, smoke, or the breath of fire, vapour. The radical is THWAG, whence in Greek THUO, I offer incense by making it smoke; which word is REIKYAN, to make reek, in Visigothic. It properly means to send out in a puff, to drive out; for such is the radical sense of THWAG: THUELLA is a gust, a storm: THUO is I rush, drive along: THUIA is a mortar to dash or drive matters into dust. THUMON is a sweet-scented herb; and all the words of this root connected with savour, smell, or sacrifice, derive their sense from THUO, I make smoke. TUPHOS is smoke itself, and TUPHO is I make smoke, that is, kindle or burn. The noun is DHUPAH in Sanscrit. THUMOS, anger, and the name of passion, is directly from THUO, I am in commotion, I am disturbed or *moved*. It is quite synonymous with MOGD or MOD in Teutonic, which signifies wrath and the mind. FREN, originally FRAGAN, from FRAG, separate, divide, distinguish, means the judgment; but THUMOS is movement, emotion, passion, or the excitable part of the mind. The Visigothic MOGEDS or MODS, and the Greek THUMOS, from THWOG or THU, move, agitate; are closely analogous.

Indian derivative verbs are exceedingly numerous; but they are formed on principles amply explained in this work, of which they constitute a beautiful illustration.

1. Causal verbs are made by turning the verb into a verbal noun, and using after it YA, make, and PA for BA, bear, work, bring. The third persons of the present show this clearly: YACH, seek; YACHA-YA-TI, he causes or makes seek; PA, drink; PAYA-YA-TI, he makes drink; DA, give; DA-PA-YATI, he makes give; JNA-PA-YA-TI, he makes know; SMAPAYATI, he makes smile; LI, melt; LI-LAYATI, LAYA-YA-TI, LAPAYTI, he makes liquid; DHUNATI, he causes to shake, from DHU, shake; in Greek, DONEEI, an active verb; STARAYATI, sternit, he spreads; in Gothic, STRAECETH or STRAEDETH; JANAYATI, he causes to generate; BHAVAYATI, he causes to be; JARAYATI, he causes to become old and feeble; in Greek, GERAIOO, I make old, or I become old, in the reciprocal voice; WANAYATI, he makes seek or search for; LABH, get, obtain; LAMBHAYATI, he caused to obtain; RABH, roar, make a noise; RAMBHAYATI, he caused roar; UN, grow less; UNAYATI, he lessens or makes grow less; HWAL, move; HWALAYATI, he makes move; JWAL, shine, blaze; JWALAYATI, he makes shine; HMAL, move; HMALAYATI, he makes move. WAJAYATI DRUMAN PACSHAIH, he fans or ventilates the trees with wings; WAPAYATI KESHAN, he gives the breath

of perfume to the hair. SHTHAPAYATI, he makes stand, he stops.

All verbs of this order are of the tenth conjugation, and very regular. They may be active or proper at pleasure, and therefore have great flexibility of application. SHTHAPAYATI is, he makes another stand; SHTHAPAYATE is, he makes himself stand, he stops. Consequently, they easily assume an inceptive, a neuter, and a frequentative meaning.

2. Reiteratives or verbs expressive of repeated or intense action. These are formed by redoubling the first syllable of any verb, as if it were to become a preterite. The proper or middle voice of such verbs is chiefly used, though the common or active voice be also found. Examples are in the third person singular; DEDIYATE, he gives often; PAPACHYATE, he boils often or much; CHANCHURYYATE, he moves very much, from CHAR, move; NARINRITYATE, he dances continually, from NRIT, dance; SWAP, sleep; SOSHUPYATE, he sleeps continually; SYAM, make a noise; SESHIMYATE, he makes a great noise; DADATI, he gives often to another; DHMA, blow; DEDHMETI or DEDHMAYITI, he blows often with the breath; DAH, reduce to ashes; in Greek, DAIO; in Celtic, DAHG; DANDAHYATE, he burns intensely: JAP, mutter, murmur prayers, or words, with the lips; JAMJAPYATE, he mutters to himself very much; BHU, be; BHOBHOTI, he is often, or

BHOBHAVITI; BHOBHUYAT, he may be often; BHOBHAVITU or BHOBHOTU, let him be often; BHOBHAVANI, let me be often; ABHOBHAVIT, he was often; BHOBHUVAM CHAKAR, compounded of the verbal BHOBHUVA, been often, and the preterite of KRI, make, he has been often; BHOBHAVITA, he shall have been often; BHOBHAVISHYATI or BHOBHAVĪSHYATI, he shall be often; ABHOBHEVISHYAT, he would have been often; BHOBHUYAT, may he be often; ABHOBHUVIT, he has been often. Verbs of this species are regularly inflected, and much used. The long vowels in them are generally contracted; BHOBAHVITI is instead of BHAVBHAVAYATI or BHAVBHAVIYATI.

3. Volitives or desideratives, which are formed by using the future consignificative SA with the doubled verb. So BHUBHUSHATI, he wishes to be; PIPASATI, he wishes to drink; DITSATI for DIDSATI, he wishes to give; TISHTHASATI, he is willing to stand; WIWIDISHATI, he wants to know; SISMAYISHATE, he wishes to smile; TITARISHAMI, I am desirous to cross over; PIPAYISHANTI, they wish to purify; JIGAMISHATHA, you wish to go, you feel a desire to go; verbs from BHU, be; PA, drink; DA, give; STA, stand; WID, know; SMI, smile; TRI or TAR, cross, go athwart; PU, purify; GAM, go. This order is regularly inflected, like verbs of the first conjugation. They are similar to the Greek first future, and almost coincide in sense with Greek

verbs in SKO, as LIBASCO, I am agoing, or I set one agoing; PIPISCO, I am drinking, or desirous to drink.

4. Nominals are verbs formed from nouns which undergo the addition of the consignificatives peculiar to the future participles, and are then regularly conjugated like verbs of the first class. These consignificatives are YA, AYA, and IYA; and the verbs so constructed are similar to COENATURIO, I desire to sup; SORORIO, I act the sister; ALBICO, I become white, in Latin. PUTRA is a son in Sanscrit, and KAM, desire: PUTRAKAMYATI is, he longs for his own son. SWAR, or SWAH, is heaven; SWAHKAMYAMI is, I long for heaven: but, in a future form, PUTRIYATI is, he longs for a son; RAJIYATI, he desires a king; DHANAYAMI, I covet wealth; UDANYATI, he thirsts for water. Sometimes the future auxiliary SA is inserted; LAVANA-SYATI, he longs for LAVANA, or salt; MADHU-SYAMI, I long for MADHU, or honey, very much. PRASADA is a palace, literally a fore-settlement or front; that is, a distinguished seat; CUDA is a cot or hut; RAJA is a king or ruler, from REG, direct; BHICSHUH is a beggar, from BAG or BEG, ask, seek: PRASAD-IYATI CUDYAM BHICSHUH is the beggar plays the palace; that is, lives ostentatiously in his cottage; while CUDIYATI PRASADE RAJA, the king behaves in his palace as in a cottage: KRISHNATI or KRISHNA-YA-TI, he acts like Krishna; RUPA-YA-TI, he figures, he sees; WARMMA-YA-TI, from

WARMMAN, armour, a derivative of WRI, cover, he puts on armour; DURA-YA-TI, he makes long, from DURA, far off, distant; SLACSHANA-YA-TI, he makes smooth or sleek; MAHI, magnifying; MAHI-YA-TI, he magnifies or worships; MEDHA, good understanding or capacity; MEDHAYATI, he has a good understanding; SWAPA-YA-TI, he makes or declares to be his own, from SWA, self, own, proper; APA, signifying make or cause; YA, act; and TI, he: DHUMAYATE, it sends forth smoke; SANYAPA-YA-TI, he makes true.

One observation is due to this species of verbs. If the sense implies desire, the consignificatives of the future, viz. SA, YA, and IYA, are used in their formation; but if the sense be only that the agent acts or performs the noun, the auxiliary is the common verbifying word YA.

Such are the forms assumed by this most cultivated dialect, which I have been the more desirous to illustrate, because that they afford an excellent specimen of the general nature of derivative verbs in all the varieties of European language. The reader may now be told that Indian nouns pursue the same laws of inflection that were once prevalent in English, and were every where acknowledged by all the dialects of the original tongue. Sanscrit nouns are arranged in eight classes; the first of which includes nouns in A short and long; the second, nouns in I and U short; the third, those in I and U long; the fourth, nouns in RI; the fifth, nouns in E, which is long; the sixth, nouns in O; the seventh, nouns in AU; and the eighth comprehends all words which terminate in a consonant; which, as might have been supposed, are numerous. Nouns have eight cases, a nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative case. The genitive, dative, and accusative, are original; the instrumental, of which the sense is—by or with; the locative, of which the sense is—in or on; and the ablative, which is explained by—from; are, perhaps, more derivative in their nature.

In the early stage of compounded language, the genitive was made by NA-SA; the dative by MA; the accusative by NA. Personal agency was marked by SA, work, he, she; or by AG and IG, act, he, she; and mere action or completed action by NA, make, and DA, do. After NASA, MA, NA, SA, AG, IG, had been for some time in use; they coalesced with the preceding noun, and were gradually converted into ANS, AM, AN, AS, A, I; most of which varied the vowel by which they were united with the noun, according to circumstances. The words ANSA AMMA, and ANA, signs of the genitive, dative, and accusative singular; became AS, IS, OS; AM, IM, OM; AN, IN, UN; as suited the custom of the dialect, or the nature of the vowels in the noun. At length, in some dialects, particularly the Greek, Latin, and

Sanscrit, the M of the dative was dropt, and the S of the genitive, and of its equal case the nominative plural, was also changed into an aspirate, and consequently rendered evanescent. In Sanscrit, the SA of the genitive is preserved in the masculine, but it becomes H in the feminine gender. In nominative plurals, and in plural accusatives, it is generally converted into H. In those numerous instances, in which AS, IS, US, OS, mark the masculine or feminine in Latin, S is perpetually converted by the Indians into the aspirate. The Sanscrit dative singular ends in AYA or YAI, YE or E, which last is very common; and is a contraction of the rest, which are the same with the OI, AI, EI, of the old Greek. The instrumental is either absolutely the same as the dative, a trifling variety, similar to that which exists between the Latin dative and ablative, in some instances excepted; or it is the dative with NA, on or at, joined to it. When the dative is in YAI and E, the instrumental is commonly in YA or A; when the dative masculine is in AYA, the instrumental is in ENA. The locative case is evidently an old variety of the dative, consisting of I short, as JARASI, on corruption, or in corruption; instead of JARASE or JARASAYA, to corruption: PACHATI, on boiling; or PACHATE, to boiling. Sometimes AM, the sign of the accusative, is joined to the instrumental, itself a variety of the dative, in order to form the locative. So PACHANTYA, with a woman who cooks; PACHANTYAM, at a woman who is cooking.

It is abundantly well known, that the Greek and Gothic dative admits the sense of instrumental, when it affects the noun of cause, manner, or instrument; that it often possesses a locative sense, when, instead of—to or for, the dative must be translated by—in or on; that it also at times expresses an ablative meaning, as has been shown in treating of the Greek and Latin cases. This fact, joined to the close resemblance which exists among the dative, instrumental, and locative cases, in Sanscrit, leaves no doubt as to the history of their derivation. In the plural and dual the coincidence is still more obvious. An example or two will set the matter in its proper light. The preterite participle of VID or WID, know, see, perceive, is VIDITAH or VEDITAH, VEDITA, VEDITAM; NOTUS-A-UM; in old English, WITTED; in Greek, EIDEO, I see; in Latin, VIDEO.

	Singular.								
Nom.	Vidit-ah,	a,	am;	au,	e,	e;	ah,	ah,	ani;
Accus.	Vidit-am,	am,	am;	au,	e,	e;	an,	ah,	ani;
Instr.	Vidit-ena,	aya,	ena;	abhyam,	abhyam,	ditto;	aih,	abhih,	aih;
Dative.	Vidit-aya,	ayai,	aya;	abhyam,	ditto,	ditto;	ebhyah,	abhyah,	ebhy;
Ablat.	Vidit-at,	ayah,	at;	abhyam,	ditto,	ditto;	ebhyah,	abhyah,	ebhya;
Genit.	Vidit-asya,	ayah,	asya;	ayoh,	ditto,	ditto;	anam,	ditto,	ditto;
Locat.	Vidit-e,	ayam,	e;	ayoh,	ditto,	ditto;	eshu,	asu,	eshu;
Vocat.	Vidit-a,	e,	e;	au,	e,	ah;	ah,	ah,	ani.

All preterite participles in TA, with their personal consignificatives annexed; and all adjectives, analogous to those in US-A-UM in Latin, are inflected like this word.*

The dual, instrumental, dative, and ablative singular, are the same. In the plural these cases are the same, with a very slight exception. The ablative singular, masculine, and neuter, is made by joining T to the noun; which forms a case similar to the Greek genitive or ablative in THEN: VIDITAT, in old Greek, would have been VIDITOTHEN. The dual nominatives end in AU and E, sounded like ow and AI in how and fair, English. Both are justly reckoned diphthongs in India. These terminations are the Indian varieties of the Greek O long and A, as found in KURIO, two masters, and HEMERA, two days. The OIN and AIN of the Greek dual seem to have been OBAM and ABAM, or OBANA and ABANA, in the early ages. As QUEIS is a contraction for QUIBUS in Latin, and PENNEIS for PENNABUS; as the Greek dative plural in ESSI or EESI appears to have been formerly EFSI or EPHESI, a contraction of EBUS; so the masculine and neuter plural of the Sanscrit instrumental case, which end in AIH, and which is pronounced as cry in English, with an aspirate joined to it; are obvious contractions of EBHIH. If the philologist take the three Latin words MAS or MAR, a male; ANIMA, the breath; and CALCAR, a spur; and decline them according to their ordinary changes; he will have an excellent view of the comparative nature of Roman, Greek, and Indian nouns, in what regards inflection.

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* Note T.

That close similarity which prevails between the Indian and European languages, in the inflection of nouns and verbs, is infinitely conspicuous in the laws by which derivatives are formed. We may trace in every Sanscrit noun, of whatever description, the influence of those principles which have been delivered in the first part of this work, as the rudimental steps of speech. In the immense fertility of this oriental dialect, it is difficult to select what is radical and general; so as to convey a clear idea of facts which exceed the bounds of compression. Our chief aid in this case must be to remember duly the senses and powers of the consignificatives.

SECTION III.

THE modern Persic is a simple and corrupted form of that language, which was in ancient times spoken, with little variety of dialect, in Media, Persia, and India. It was in former ages called Zend, and had nearly been superseded by the Chaldee or Assyrian. Amidst the various revolutions of the country, the Persian has lost all its inflections, and that complicated structure which has been explained in the preceding Section. Since the Arabian conquest, many phrases and words have been introduced into it by the Mahometans; the religion of Persia has been changed; and the Worshippers of Fire, the descendants of the Magi, have sunk into ignorance and obscurity.

It is the object of this Section to show, that the Persic obeyed the laws of progressive formation, already explained in common with the other dialects. As it is a dialect of the Sanscrit, reference may be occasionally made from it to that language; and as the Persic grammar is not complex, a few observations on it will suffice in this place.

Persic nouns are scarcely declinable. If they relate to animated objects, they receive AN for their plural; but if they are names of inanimate things, they subjoin HA. Examples are, AB, water; in Sanscrit APA; in the plural ABHA, waters: MIG, a cloud; Sanscrit, MEGHA; plural, MIGHA: BADEH, wine; Sanscrit, VADEH, liquor; BADEHA, wines: BAD, air; Sanscrit, VADA, wind: TAB, heat, flame; Sanscrit, TAPAS, heat, light: CHESHM, an eye; Sanscrit, CHACSHAMA: JEHAN, the world; Sanscrit, JAGATA, from GA, move: GITI, the world, from Sanscrit GATIH, movement: KHWAB, sleep; Sanscrit, SWAPA: DAM, a binding or tie, a snare; Sanscrit, ———; DERUKHT, a tree; Sanscrit, DRU and DERUH, a tree: DIR, a door; Sanscrit, DWARA, an opening, from DWA, divide, separate: DERUNG, delay; Sanscrit, DURGHA, length or long: DEST, the hand; Sanscrit, DOSHT, arm: DEM, breath; Sanscrit, DHMAH: RAZ, a secret; Sanscrit, RAH, separate: ROZ, a day; Sanscrit, ROCHA or RAJA, shining: ZIR, gold; Sanscrit, SWIRA, gold: SEPIDE, white; Sanscrit, SVETA, white: VIRANEH, a desert; Sanscrit, VIRANYA, a desert. These and their like take HA in the plural. It is, however, a common Persic practice to use the singular of nouns, not relating to animated objects, for the plural. As I have no ancient Persic in my possession, I cannot assign the origin of HA. AN, the other mark of the plural, is the relic of ANS, formerly found in all the dialects. The plural of the following list, given merely to show the affinity of the Indian and Persian, is made by AN. SHAH, a king; Sanscrit, SHAS, govern: FERISHTE, plural FERISHTEGAN, a messenger, from FERISTADEN, send; Sanscrit, PRASTHATUM, to stand or send out: KEBUTER a dove; Sanscrit, KAV: NER, male; Sanscrit, NERO, man: GER or KER, a worker; Sanscrit, KARYYAH, from KRI, work: KHOUBRUYI, one having a sweet or agreeable face. In Sanscrit, RUPYA is a form or shape, in Latin FACIES; and SAP or SWAP, is soft, sweet: SIPTACHORAS, according to Ctesias, is in Indian, or rather Persic, sweet tasted, from SIPTA, sweet, and KHORA or GHARA, eat; KHOUBAVAZ, one having a sweet voice: in Sanscrit, VACH is speak. KHOOSH-KHUYI is sweet-tempered. KHUYI seems to be from the Sanscrit SVA, proper, own, self, peculiar; as well as KHUYI and KHUD, self:—MURD, a man; in Sanscrit MARDYA, a mortal; NIMURD, a name of CAIKAUS, the third of the second dynasty of Persian kings, an appellation which signifies not mortal: DIRAZ-DEST, long-armed, from DERAZ, long, and DEST, the arm; in Sanscrit DIRGHA, long, and DOSH, the arm: AN, that, masculine and feminine, from the Sanscrit AM, this or *that*: (See proofs of the existence of AM, in the oblique cases of ASAU, in Wilkins' Sanscrit Grammar, p. 114; and of EN, this, in p. 113:) IN or EN, this; from the Sanscrit AYAM or EM, this: KEH, who; Sanscrit, KAH, who: CHEH, what; Sanscrit, CHA, the same as QUE in Latin: HER, all, every; Sanscrit, SARVA, all, each: HEM, together; Sanscrit, SAMA, together, continuous: JAVAN, young, a youth; Sanscrit, YUVAH, YUVA, YUVAM, young, masculine, feminine, neuter: YUVAN is the crude adjective:—MURG, a wild bird or animal; Sanscrit, MRIGA: MADEH, a female, from the Sanscrit radical MAH, increase, breed: PECHE, the young of men or animals; Sanscrit, PUSH, generate, breed, nourish: the Persic plural is PECHEGAN, young ones:—GAU, a cow or ox; Sanscrit, GAVA: MADER, a mother; BRADER, a brother; KWAHER, a sister; PUSER, a child, or PUR, a son; DOKHTER, a daughter; DAMAD, a son-in-law; PI-

DER or PADER, a father. These nouns are in Sanscrit MATARA, BHRATARA, SWASARA, PUTTRA, DUHITARA, JAMATARA, PITA.*

It would be easy to exhaust the Persian dictionary in this comparative manner. The identity of the Persic and Indian cannot be matter of doubt; but it requires judgment to point out that minute coincidence between word and word, on which a complete and connected train of affinity may be established between these and the European languages; so that, by knowing one dialect, the others might be readily and scientifically acquired.

The Persic genitive is made by joining the short vowel I to the word in the singular or plural. That sound is possibly the relic of the corrupted genitive formerly expressed by AYAH, AH, or IS; but the vowel is not annexed to the governed, but to the governing word; and the practice is conformable to that of the Arabic, from which the Persians have replaced all that their distresses had wasted in other ages. Examples of this genitive are, DIR, a door; DIRI MEN, the door of me; DIRHA, doors; DIRHAI TO, the doors of thee, or thy doors; GUL, a flower or rose; GULHAI SHAH, the roses of the king; SHAHANI PARSISTAN, the princes of Persia. The datives of all genders and numbers are made by adding RA to the nouns; as GULRA, to a flower;

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* Note U.

GULHARA, to flowers; SHAHANRA, to princes. This word is probably a fragment of the old termination in RA, which marked action or quality. The Persians have no inflections of nouns beside these. They form many compounds of nouns and participles, or of adjectives and substantives; as HEM-KHWABEH, having the same bed; HEM-ASHIAN, having the same nest; BI-BAK, without fear, fearless; SIAH-CHESHM, black-eyed; KHUSH-REFTAR, sweetly-moving; RUZ-EFZAN, daily increasing; JAN-ASA, spirit-resting; KOH-AFKEN, mountain-throwing; NA-AMID, not having hope, hopeless; and their adjectives, have the ordinary nature of Teutonic and Sanscrit derivatives. Some of these are participles, as SAZENDEH, a maker; BAZENDEH, a player; KERDENDEH, one making, a worker: others have the terminations ANEH, IN, VAR and VER, SA or ASA, like; MUND or MEND, and VESH or ESH; which have great affinity to the Sanscrit. Examples of these are, MURDANEH, man-like or manful, from MURD, a man; ATESHIN, fiery, from ATESH, fire; ZIRIN, golden, from ZIR, gold; SHIRIN, mild, sweet, from SHIR, soft, gentle, meek. The radical is SHI, rest, be quiet.—JANVAR, having life, from JAN, life, animation: the radical is JA, be born, whence JAT, a living soul or spirit, in Latin *genius*: JATOUN, in Du Perron's Pehlvic Vocabulary, is a good genius.—REFTAR, motion, from REFT, go; DIDWAR, sight, from DID, see; GUFTAR, speaking, from GUFT, speak: their Sanscrit radicals are RI or RAV, move; DHI, hold, apprehend, observe; JAP, speak, originally GAB: the Celtic RIG, go, and the Anglo-Saxon and Visigothic THAG, take, GAB, speak, are corresponding to these. MAH-VESH, moon-like, from MAH, the moon; GUNCHEH-VESH, bud-like, from GUNCHEH, a rose-bud or flower-bud; MUSHKASA, musk-like; ASAYESH, rest; SETAYESH, praise; DANESHMUND, possessing learning; from MUSHK, a well-known perfume; ASA, resting; SETA, praising; in Sanscrit STU, lift up, take up, extol; have terminations which are the same as the Indian SA and SHA, with, along with, like; MAN-MATI-MAT, consignificatives of the *proper* participle; and others, already explained in the preceding Section of this Chapter. A Persic noun receives a limited sense by annexing I to it, as GUL, a flower; GULI, a particular flower: this syllable is a relic of the Indian AYAM or IYAM, the or this. An adjective becomes an abstract by adding GI or I; as GUNDE, rotten; GUNDUGI, rottenness; TAZEH, fresh; TAZAGI, freshness; KHOOB, good, sweet; KHUBI, sweetness; which terminations are common in Sanscrit in such cases. The word GUND in Sanscrit signifies smell; in Slavic it has the same sense as in Persic.

Persic adjectives are compared, like Teutonic and Indian adjectives, by receiving TER and TERIN; as KHUB, sweet or good; KHUBTER, sweeter;

KHUBTERIN, sweetest. The origin of these added syllables may be found described in other parts of this work. The Persic verb has lost its ancient fertility of inflection : the passive, and several of the active tenses, are formed periphrastically, as in English. The auxiliary verbs are, HUSTEN, in Sanscrit ASTUM, to be ; BUDEN, in Sanscrit BHAVITUM, to be ; SHUDEN, to move, walk, go; and KHWASTEN, to incline, will, desire. Persic infinitives end in DEN or TEN, which is the representative of TUM or TON, the neuter termination of the preterite participle in all the European languages. As this participle is often contracted, the infinitives of course are irregular in all the dialects which form them from it. It is a rule in Sanscrit, that whatever form the verb assumes in the third person singular of the first future, must be that of the infinitive. Hence BHAVITUM, to be ; SMETUM, to smile ; KARTUM, to work ; JNATUM, to know ; BHOBHAVITUM, to be often ; YUKTUM, to join ; DATUM, to give ; STOTUM, to praise ; SRISHTUM, to create, make ; SHATTUM, or perhaps SHOTTUM, to go, move ; APTUM, to get, acquire ; from BHU, be ; SMI, smile ; KRI, make ; JNA, know : BHOBHU, be often ; YUJ, join ; DA, give ; STU, praise ; SRIJ, form or create ; SAD or SHAD, go ; AP, get ; because BHAVITA, SMETA, KARTTA, JNATA, BHOBHAVITA, YUKTA, DATA, STOTA, SRISHTA, SHATTA, APTA, are the forms assumed in the person of the tense now mentioned: but the fact is, that this person is itself a preterite participle. The A of its termination is for ASTA. BHAVITASTA is contracted into BHAVITA, with the accent on the last syllable; and so of all other verbs in this person. Proof of this may be had from considering the other persons, BHAVITASMI, BHAVITASI for BHAVITAS-SI; and so on. The philological reason is, that BHAV, not BHU, is the true radix of the verb; whence BHAVITA, by contraction BHUTA, been. SMAYITA, KAR-ITA, JNA-ITA, APITA, SRIJITA, and the like, easily become SMETA, KARTTA, JNATA, APTA, SRISHTA. It is no real objection, that KRITA, made; BHUTA, been; and others of the same class, exist: TA may be joined to a contracted, as well as to a regular verb; though it will be found, on examination, that the verbal of the first future, and the preterite participle in TA, generally coincide, whether they be contracted or otherwise.

Persic and Indian infinitives, therefore, have a like irregularity, arising from a like cause. While the Zend was uncorrupted, which it certainly was in the days of Cyrus, and his immediate successors in the Median and Persian empire; the whole system of Persic inflexion in verbs and nouns appears to have been the same as that of the Sanscrit. The list of Persic and Indian verbs inserted below will make this assertion abundantly probable.* The modern Persic verb is inflected according to the following rules. The present tense is the ancient Sanscrit potential, which answers for an aorist, or rather subjunctive, having, like all that species of tenses, a kind of future signification ; and likewise for a present of the indicative mood, when the word MI is prefixed to it. The sense of MI is evidently that of acting or doing ; but its derivation is obscure, as the ancient Zend is in a manner lost. The regular form of MI seems to have been HEMI : it is probably the same as SMA in Sanscrit. The future is formed by prefixing *be* to the aorist. The preterite is analogous to the Teutonic preterite, and consists of the verb in the preterite participle formed by DA, with the pronouns annexed, as usual. The preterite participle is quite similar to the Teutonic and Sanscrit. For example, PORS ; ask, preterite participle, PORS-IDEH, asked ; PORS-ID-EM, I asked ; TAKH, twist ; TAKH-TEH, twisted ; TAKH-TEM, I twisted ; TAKHTEN, to twist : the present participles are formed by joining ENDEH or AN to the true radical of the verb, as found in the present or aorist, which are the same ; PORS-ENDEH, asking, or PORSAN, asking ; TAZENDEH or TAZ-AN, twisting ; DASH-TEN, to hold ; DASH-TEH, held ; DASHTEM, I held ; DARENDEH or DARAN, holding. The infinitive, preterite participle, and preterite tense, take their anomalous form from inserting TA or DA, done, after the radical, as it stood in Zend and Sanscrit. The radical of TAKHTEN was TWACH, twist, turn, or twine; but when TA was joined to it, the most ancient consonant G or C hard was retained; and they did not say TWACHITA, but TWAKITA, whence TAKTA, twisted; and TAKTUM, to twist. The Persic infinitive is accordingly TAKHTEN, after the genius of the dialect; but the present tense is MI TAZEM, I twist; MI TAZI, thou twistest; MI TAZED, he twists; MI TAZEIM, we twisted; MI TAZEID, you twisted; MI TAZEND, they twisted; all from TWACH, of which TAZ is the Persic corruption; and the present participles are TAZENDEH and TAZAN, for TWACHANTA or TWACAHN, their ancient Sanscrit and Teutonic forms. This explanation extends to all Persic verbs, whether regular or otherwise.*

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* Note X.

The Persic verb PORSIDEN, to ask, may illustrate these facts, and likewise the affinity of the Eastern and Western dialects. PORSIDEN is, in Sanscrit, PRACHCHHITUM; in Slavic, PROSITE; in German, FORSCHEN, to inquire, investigate, interrogate. The verb FRAGEN, to ask, is common in Visigothic, Anglo-Saxon, Icelandic; and, indeed, in every old Teutonic dialect. It must, however, be stated, that the Sanscrit PRACHCH'HITUM will be considered by some as a compound of PRA, forth, and ISHTUM, to want or desire; a verb related to WAS, want, wish, wish for; an opinion which, notwithstanding the resemblance of the words, I am not prepared to examine. The affinity of PORSIDEN and PRACHCH'-HITUM cannot be questioned. PORSIDEN is conjugated regularly in this manner. Present of the indicative, MI PORSEM, I ask; MI PORSI, thou askest; MI PORSED, he asks; MI PORSEIM, we ask; MI PORSEID, you ask; MI PORSEND, they ask, or they are asking; for such is the sense of the particle MI, which denotes action in performance, at whatever time. The present subjunctive, or aorist, is the same as the present indicative, only MI is omitted; and the future is the same as the aorist, with BEH or B prefixed to it. So BEPORSEM, BEPORSI, BEPORSED, BEPORSEIM, BEPORSEID, BEPORSEND, I, thou, he, &c. shall ask. The imperative is the same as the aorist, with a slight difference. It runs thus: PORS or BEPORS, ask thou; PORSED, let him ask; PORSEIM, let us ask; PORSEID, ask ye; PORSEND, let them ask.

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* Note Y.

The preterite tenses are PORSIDEM, I asked; PORSIDI, PORSID, PORSIDEIM, PORSIDEID, PORSIDEND. BE is often prefixed to this tense, which gives it a more active, or, perhaps, complete signification. So BERD, he bore; BEBERD, he was bearing, or carrying on that operation. BEPORSIDEM is, I was asking. The same preterite tense, with MI prefixed, is called the preterite imperfect. PORSIDEND is, they asked, in a preterite and undefined manner. MI or HEMI PORSIDEND is, they were engaged in asking;

they were asking. This preterite tense often subjoins I long to all the persons, which gives a similar sense of imperfect, that it is of continuing action. PORSIDEMI, I was asking, or I might, could, would, or should ask; PORSIDI, PORSIDI, PORSIDEIMI, PORSIDEIDI, PORSIDENDI. This tense is commonly called conditional; but it occurs frequently both in an imperfectly preterite sense, as an indicative and as a subjunctive.

As the verbs BUDEN, to be, HASTEN to be; SHUDEN, to move or go; and KHASTEN, to will, wish, seek or ask for, are used as auxiliaries; there is no want of compound tenses. The substantive verb, which is generally used instead of MI BAVEM, MI BAVI, MI BAVED, MI BAVEIM, MI BAVEID, MI BAVEND, the present of BUDEN; is AM, I am; EI, thou art; IST, he is; EIM, we are; EID, you are; AND, they are. A compound preterite tense is made with AM, and PORSIDEH, asked. PORSIDEHAM, I have or I am asked; PORSIDEH EI or PORSIDEI, thou hast asked; PORSID IST, he has asked; PORSIDEH EIM, we have asked; and so on. The preterpluperfect is made by PORSIDEH, asked; and BUDEM, BUDI, BUD, BUDEIM, BUDEID, BUDEND, I was, &c. annexed to it; and a future, in which will or inclination to act is indicated, rather than mere futurity of action, is constructed, by prefixing KHAHEM, KHAHI, KHAHED, KHAHEIM, KHAHEID, KHAHEND, I wish or I will, &c. to PORSID, the abbreviated infinitive.

In Latin, this tense might be translated—volo interrogare, or volo interrogatum, if this were conformable to the genius of that dialect. A compound or preterite future is formed in Persic, by prefixing PORSIDEH, asked, to BASHEM, BASHI, BASHED, BASHEIM, BASHEID, BASHEND, I may be. BASHEM, and its kindred persons, are more in use than BAVEM. The principal parts of BUDEN are, in Persic grammars, stated to be BUDEN, BAV or BASH, be; BAVEM or BASHEM, I may be.

The passive voice is entirely formed by the parts of SHUDEN, to go; of which the imperative is SHAV or SHU; and the present subjunctive is SHAVEM, I may go. The first persons of the passive tenses are, as arranged by Sir William Jones, Indicative present, PORSIDEH MI SHAVEM or SHUVEM, I am asked; preterite, PORSIDEH SHUDEM, I was asked; preterpluperfect, PORSIDEH SHUDEH BUDEM, I had been asked; aorist or present subjunctive, PORSIDEH SHUVEM, I may be asked; Future, PORSIDEH KHAHEM SHUD, I shall be asked; Infinitive, PORSIDEH SHUDEN, to be asked; PORSIDEH SHUDEH BUDEN, to have been asked. The verb SHUDEM seems to me to have been, perhaps it still is, in Sanscrit, CSHU or SHU, move, proceed; a verb of the first conjugation; of which the first future was SHAVITA, and the present SHAVAMI, SHAVASI, SHAVITI, &c. By comparing the aorist of BUDEN, viz. BAVEM, BAVI, BAVED, BAVEIM, BAVEID, BAVEND, with the

Sanscrit potential BHAVEYAM, BHAVEH, BHAVET, BHAVEMA, BHAVETA, BHAVEYUH, originally BHAVENTU; some idea may be formed of the affinity of these tenses, which were, in the early ages, the same.

The negative words in Persic are NE or NEH, not; MA or ME, not; which every way correspond to the Sanscrit NA and MA, and to the Greek NE and ME. NE MI PORSEM, I ask not; MEPORS, ask thou not: NE-KENEM, I may not do: MEKENEID, do you not do.

Persic causal verbs correspond to causals in Sanscrit. TABIDEN, to shine; TABAN-IDEN and TABAYAN-IDEN, to cause shine. The words NA, not; BI, without; in Sanscrit VI; and KEM, little; in Sanscrit KANA; are very common in composition with adjectives and participle.

As the affinity of Persic and Sanscrit verbs is so intimate, that all anomalies in Persic must be illustrated from the Indian dialect; so the indeclinable words are equally related in these two languages. The names of numbers have been already explained. The list of adverbs and prepositions presents but few words which may not be easily referred to the Sanscrit. The pronouns KE, who or which; CHE, what; JE, what; are, in Indian, KAH and CHAH; of which JAH is a variety. GAH or JA, a place or a time, seems to be a derivative of GA, go; whence GATIH, a movement of time or of space. By observation it is ascertained, that both space and time are frequently marked in language, by verbs signifying to run, move, or go. In Persic, SHAMGAH is the evening-station or season; and SHIGERGAH is a hunting course or station. JA, a place, is common; as is likewise JEHAN, what goes or moves, viz. the world. The Indian name of jehan is JAGAT, the redoubled preterite of GA, go. HER, all or every, is SARVA, all. HEM, together or continual, is SUM. IN, this, is ENA. AN, that, is AMU. IN-JA is this place, here; AN-JA that place, there:—ANSU, thither; and INSU, hither; from the pronouns AN and IN, joined to SUI or SAVI, a turn, a side, a place; from SU, move, in Sanscrit: KU, where; in Sanscrit, KWA; in Saxon, HU: CHUN, when, in which time or manner: it is the old instrumental case of CHE, what; and appears to have been CHENA.—HEM-CHUN and HUM-CHU, in same way as; HEM-CHEN-IN, like, from HEM, same; CHEN, in which way; and IN, this: CHEN-AN-KE, in which way, that-which; a compound equivalent to likeas in English: CHEGOUNEH, what sort or form; from CHE, what; and GOUNEH; in Sanscrit, GUNA, a manner or disposition: BAR, a turn, a time; VAR and BAR in Sanscrit: TA, until or to, equal to DU in Visigothic; and either derived from DO, act; or from TU, on that or for that: TO, the same as the Greek TE, is a common word in Sanscrit, in the sense of that, to that, too, also.—AN-GAH, at that time; SHAMGAH, even-tide: SHAM is, in Sanscrit, SYAM, the dark or twilight.---DI, yesterday, a fragment of PURWE DYAVI, on the former day: DIV or DYUH, a light, a day, has in the locative, DYAVI, on a day: PURWEDYUH is yesterday in Sanscrit. FIRDA, to-morrow, is PAREDYAVI, by contraction, PAREDYAV, and FIRDA. PEISH, before, is PASCHA, near, before, present, in presence; whence POSCHAT, from before, or eastward. The same word slightly varied into PES, means back, back again, upon, behind, after. As GEN in Teutonic first means gone up to, close at, present, before, opposite, against; so, in its sense of close at or on, it acquires the force of added, repeated, back again. In Sanscrit, PRA is like PRO in Greek, fore, before in time and place. What is before another object is against it; for which reason PROTI in Sanscrit, like PROTI and PROS in Greek, means—at, opposite, again, against, back again. PROSAGE, in Greek, is repeat or add, or do again the action expressed by AGE. This very minute species of illustration applies to PEISH, before, and PES, after or behind, in Persic; to PASCHAT, PRA, PRAKA, PRATI, and PRETYA, in Sanscrit; which signify both before and behind, according to circumstances, and to similar prepositions in almost every other dialect.

Other Persic indeclinable words are BI, without; BIRUN, without, on the outside of; from VI, separate, external, distinct from, in Sanscrit: DER, DE-

ROUN, and ANDEROUN, in, on, and within; in Sanscrit, ANTARENA, on, upon, touching closely; also without or separate: HEMISHEH, always, from SAMISHAH, perpetually. SHAH, added to Indian adjectives, signifies like; so TRISHAH is three-like, or three at a time; ALPASAH, little at a time, from ALPA or ALIPA, little; ANI-SA, continually, or ever on, from ANI, on, onward. It resembles our Teutonic word SUM, in three-some, blithesome, sevensome, longsome, and the like. SA, like, in Persic, is in Sanscrit SA or SAH. FORUD or FORU, down, is probably from FRA, forward, in composition with some participle. BALA, up or high, is from the Sanscrit BALA, great, elevated; of which BALAWAND, high or mighty, is a derivative. HER-CU-JA-KE, wherever, is from HER, all; CU, where; JA, place; KE, which. ABER or BER, on, is the Sanscrit PURAH or PORA, before. EZ or ZI, out of, from, is a corruption of VAHIS or VAHYA, out of; which seems in Persia to have been pronounced UCHA or UTSHA. ZEBER, from above, is EZ ABER. ZIR, under, is of uncertain composition: it seems to be the EZ formed into an adjective with RA. ZERA, *because*, is from under which, the cause being considered as under the effect. JUZ, except, is probably JE EZ, which being out. BEH and BA, with, are probably the Arabic be with; though I suspect that they have had an Indian origin. NAZD, near, and ANDIK, narrow, little, are both Sanscrit. ANTIKA, from AN, on, close on; has NEDA, near; NEDIYAS, nearer; NEDISHTHA, nearest; substituted for it, according to Dr Wilkins's Grammar, p. 520. Our own NAH, at; NAHER, near, nearest, and next; are known to all Teutonic scholars. PAHLAVI, near or at hand, seems to be from PAHLU, the arm or the side. YA, or, is from ANYA, other. EGER or GER, if, is uncertain, though it is possibly from KER, do. HENUZ, yet, is from SA-NU-CHA. SA is together; NU is now, and CHA also. EKNUN, just now, is from EKA, one, or joined; and NU-NU, now-now, in Sanscrit. NIZ, even, is NI-CHA, on also. HERKEZ, ever, is SAR-KA-CHA, from SAR, all; KA, which time; CHA, also. The addition of CHA or CHIT to the Sanscrit pronouns has the effect of reduplication observable in the Latin qui-cum-que, and Saxon SA-HWA-SWA, or HWA-SWA-AEFRE, whosoever. MEGHER, unless, is from MA, not; and GHER, if; in Latin, NISI. SIRASIR, from beginning to end, is SIRA-A-SIR, from SIRA, the termination, the head, the peak in Sanscrit; and A for AN, on; end-to-end. LEBALEB, up to the brim, is, in plain English, lip-a-lip, or lip on lip. RUYI BERUYI is face to face; from RUYI, the figure or form of the countenance. PEIKER is another word signifying the form or figure of the face, corresponding to the Visigothic FAGR, which means made with care, handsome in shape or make; from FAG, work, shape, form.

Enough has been now said to establish the affinity of the Persic and Sanscrit, which, when examined at proper length, will enable the philologist to ascertain the connection of both with the northern dialects. I shall pass the Araxes and the Caucasean range into Sarmatia; but not without regret, that I cannot present the reader with an account of the various kinds of speech, which have existed among these mountains since the days of Cyrus and Astyages. The Armenians and Georgians are descendants of the tribes which wandered between Media and the mouth of the Volga. The Sarmatae, many centuries before the Christian era, separated from these tribes, spread towards the Tanais, and at length occupied, as their posterity continues to do, the country from the Volga to the Baltic. They were called Antae, Venedi, and Slavi, or Slavani. The Vends in Mecklenburg, the Prusi, the Polani, the Rosii, Crabrati or Croati, Morlaci, Zorabi or Servii, Moravi, Boiemi, Slavoni, and many other tribes in Europe, are of Sarmatic origin, and speak a language which bears evident marks of affinity to the Persic and Sanscrit.

SECTION IV.

The Slavonic unites the simplicity of the Visigothic with a vocabulary derived from the Persic and Indian. As a proof of its antiquity, it preserves many of the Teutonic words and inflections in the cases of nouns, and approaches in what regards the verb to that scarcity of tenses peculiar to early dialects. It is in many respects valuable to the philologist, among which must be considered the property which it possesses of joining the dialects of Asia with those of Europe, and of furnishing an unbroken series of illustration, extending from the East to the Frozen Ocean.

Slavonic nouns have so much of affinity to the Persic and Sanscrit, as to indicate their immediate descent from those tongues, and their occasional relation to the Teutonic; and often explain the ancient state of Oriental words, before these were corrupted by time and local peculiarities. Examples of the most common names of objects in Slavonic and Sanscrit establish the remark which has been now made. The Slavic word is first quoted, then the Sanscrit. If any other dialect be used, the name of it is mentioned.—OGONYE or OGON, AGNI, fire; VODA, IDA or UDA, water; ZEMME and ZEMLYA, Persic, ZEMIN, earth: DUKHE, Sanscrit, DHU and DHMA, blow: the Slavic word means air, breath, spirit: JITE, jivatum, to live; whence the Slavic JITI, livelihood; JIVUSHCHII, VIVENS; JIVUSHCHI-E, VIVENTES; and the adjective JIVE, lively: GORA, GIRI, a mountain; BROVYE, BHRU, a brow of a hill or eye; VI-

DE, the look or face; Sanscrit, VID, see, know; Visigothic, WIT, discern: POLE, a plain; Teutonic, FOLED or FOLD, a broad plain, the earth from its extension: REKA, a river, from RAG, run, found in all the dialects; PLODE, fruit, produce of whatever kind, from PHULL, blow, blossom, in Sanscrit; allied to the Anglo-Saxon BLEDA, flower, blade, leaf, fruit: the radix is BLAG, send forth, blow, produce: TEMNEII, dark; Sanscrit, TAM, become dark: NOCHE, night; Sanscrit, NAKTAM: TECHE, to run; Sanscrit, TVACH, to haste: the radical is TWAG: REVETE, to make a noise; Sanscrit, RAVITUM, to bluster: DEREVO, a tree; Sanscrit, DERU: NEBO, the sky; Sanscrit,—SHARE, a sphere; Sanscrit, SWAR: JARE, to burn, roast; Sanscrit, JVALITUM, to burn: GORKII, hot; Sanscrit, GHARMMA, hot: MEDE, honey; Sanscrit, MEDHO: DERJATI, to hold, to hold firm with the hand; Sanscrit, DHARITUM or DHARTTUM; Persic, DASHTEN and DAREM, I hold: SEDE, hoary or white; Sanscrit, SWETA: HROMATE, to walk unsteadily; Sanscrit, KRAMITUM, to step, walk: SVETE, light, radiance; Sanscrit, SWETA, white, clear: STARE, old; Sanscrit, STHARA, old, stiff, firm: GUSTETE, to thicken or condense; Sanscrit, GAHITUM, to thicken: JENA, a woman; Sanscrit, JAYA, a mother: VSE, adjective, all, whole; Sanscrit, VĪSVA, all; from which, and several other words peculiar to Slavic and Sanscrit, the affinity of these dialects is proved in the most direct manner.—PITI, to drink; Sanscrit, PI and PA, drink, take drink; a word characteristic of these languages: DVOE and DVA, two; Sanscrit, DWA or DVA: TYANUTE, to pull; Sanscrit, TANITUM, to stretch: PADATE, fall; Sanscrit, PATITUM, to fall: BITI, to beat; Sanscrit, PIT, beat: VEI-BITI, to knock out; VI-PIT, knock asunder, in Sanscrit: POLE, kind, breed; Sanscrit, PAL, breed: RODE, birth, race, kind; Persic, RAH, deliver of a child; MI RAHEM, I am bearing: SAMO, self; Sanscrit, SYAM, self, same: PUTE, a journey; Sanscrit, PAD, go: DATE, to give; DATUM, to give in, Sanscrit: DARE, a gift; Sanscrit, DARYYA: GAUNA, merda; Sanscrit, GU; in Greek, CHESO: KADKA, a tub; Latin, CADUS; and Sanscrit, GHADA, an earthen vessel. The radix of several of these words is GU, or GEO; in Greek, CHEO, cast, found, melt; for the first pots and domestic vessels were cast by potters. CHUTRON, a pot, is from CHEO, I cast a vessel of clay.—DRATE, tear; Sanscrit, DARTTUM, to tear: SVAISTVEI, properties, qualities; from SVO-I, SVO-YA, SVO-E, suus, sua, suum; in Sanscrit, SVAH, SVA, SVAM; from SVA, own, self, proper, possessive, which is its original sense: DENE, a day; Sanscrit, DIN, from DIVINA, shining: KHODITE, to go; Sanscrit, GATI, going; Teutonic, GAED, gait, going: PLAVATE, to float, swim, flow; Sanscrit, PLOTUM or PLAVITUM: VESTE or VESITE, to carry, lift; Sanscrit, VAHITUM, to carry, conduct: DUR and

DURNEII, ill, hard, difficult; Sanscrit, DUR, with the same meanings: DVORE, a door, a passage; Sanscrit, DVAR.

It would be easy to enlarge the above list to an unnecessary degree; for the Slavonic possesses a multitude of words, of which the forms are Indian or Persic; and many terms of which the particular shade of signification is Oriental rather than European. But though the Slavonic approaches to the Sanscrit so near as to prove their ancient connection, the base of this dialect is closely related to the purer varieties of the German. The Slavi use many words, found only in the Visigothic or Alamannic; such as PLATYE, cloths; DOLGE, debt; TEMNOTA, darkness; TERNE, a bramble, any prickly plant; MORE, the sea; OSELE, an ass; HOSPODA, a master; from HUS-FADA, a house-holder or ruler; GNOI, corrupted matter of a sore; Teutonic, GUND: RIADE, a row, an order; Teutonic, RAED or REOW: CUSE, taste; Teutonic, CEOSAN, to chew, taste: JE, also, already; Teutonic, YU and GEO: GOSTYA, pronounce HOSTYA, a guest; CHLEB, bread; in Visigothic, HLEIB: VERA, belief, faith; Teutonic, WAER and WHAR, solid, trusty, true: RJA, rust; Teutonic, ROST for ROGST, redness, rust: RUKA, a hand, from RAEC, reach, touch, seize; SHOVE, a seam, from SIW, join, sew; STULE, a chair or seat; Visigothic, STOLS: KOLDUNE, an enchanter, from the Gothic GAL, sing, chaunt, charm; and GAL-

DOR, an enchanter; a character very common among the ancient Scythae and Sarmatae.

Attention to the following facts will enable a philologist to trace almost every Slavic word to the Teutonic, or to those early dialects nearly allied to it, the Greek and Sanscrit. The Teutonic B and F are, in Sanscrit and Slavonic, represented by P or V; as PLODE, fruit, for BLAED: PEREDE, before, for FORED; PENA, for FAEN or FAEM, moisture or foam; PRIYA, love, for FRIA, the origin of FREOND, a lover; POLNEI-I, full, for FOL and FOLNA; PRO, before, for FORO or FRA; PERVEI-I, from PERE, before, and signifying forest or first; PALETSE, a finger, for FELETSA, a catcher, a feeler; PLAMYA, flame; POLA, a fold, a flap; POLOSKI-I, flat, plain: in Anglo-Saxon the earth is often called FOLD, from FOLED, extended or plain.—PLOTE, a float; PISHTCHA, food, for FEDSKA. The Teutonic G guttural, and CW, are in Slavonic expressed by CH, which sounds like KH or H guttural. Examples are, CHUDO, bad, in Teutonic CWAAD or QUAD; CHODE, for GODE or GAET, a going, a movement; PRO-CHODE, for FORE-GAED, progress, going forth; VEI-CHODE, going away or out; CHODOKE, a goer. Hard Teutonic G is changed into K, as KOZA, a goat; and the same consonant falls very frequently into J, or G soft, as pronounced in France. The corruption of hard G into DGE, as in judge; or into GE, as in the French words sage and orge; is found to prevail in many dialects, and particularly in Slavic. K or C hard falls into TCH, sounded as CH in church. These corruptions are only not universal in Slavic and Sanscrit. Instances abound in Slavic; as JELCHE, for GEALC, yellow gall or bile: JITE, for GITE or CWITE, to live; MUJA, for MAECGA, a man; JENSTCHINA, a woman, for GENITSINA: the radical is GINICSA or CWINO, which last is in Visigothic a woman: the Greek GUNAI or GUNAIC, and the Teutonic CWINO, are the same word.—JE or GE, also, already; in Teutonic GE, GEO, GE-EAC; applied to time added or past, to time just past, and to all additions or continuations: EJE or IOJE, a hedgehog, in Teutonic called EGEL, IGEL or IGLA; from AG or EG, sharp or prickly: DOLG, debt, duty, in Visigothic DULG; DOLJNO, for DOLGINO, dutifully: ROJE, rye, for ROG, so called from its roughness: RJA, rustiness, for RAGA, redness or rust: KRUG, a ring, a circle; O-CRUJATE, to encircle: DERJATE, to hold firmly, from DRAG or THRAG, press: DOJDE, rain, from DEAGD, wetness, dewiness, wet: EJE, for AEG or AEC, each; as in EJE-GODNO, annually, or each-yearly: MOJNO, possible, from MAG or MOG, have power, may, might: SLUGA, an attendant or servant; SLUJATE, to serve or attend: MNOGO, in Teutonic MANAG or MAENIG, many; U-MNOJATE, to increase: BEGATE, to move; IZ-BEJIMOE, that which is avoidable, or may be moved from. In some examples J is produced from D or TH; as in NIJE, beneath, from NED, down; NEJENE, nice, dainty; from HNAEGSC, soft: NUJNO, needful; though indeed the original form of these words was NAEG, HNAEGEN, NOG, and NOGD; all from NAG, bruise, drive down, drive, push, compel. Examples of C changed into CH are equally common; as NOCHE, for NOCT or NOC, night; CHISTOTA, cleanliness, from CEOST, clear, clean; in Latin CASTUS, and in Teutonic CEOST, and CEOSC or CUSC; all from CEOS: TUCHA, a cloud, from TUC, thick, dark; CHASTE, for CEOST, a division, share; CRIOCHOKE, a gill, a small jar; from CROC, an earthen jar: CHTO, for KE-TO, that, which or what; CHETEIRE, for CEATERE, four. In verbs and adjectives ending in K or C hard, the change into CH is pretty frequent; as GORACHE, for GORAIKE, warm, hot; TOLOCHE, to pound, beat; in Scotish TULSH or DULSH, from TOLC or DOLC: MEICHATE, in Latin MUGIRE, from MUC, bellow; VELIKII, great; VELICHINA, for VELIKI-INA, largeness: COLOCOLE, for CLOCOLE, a thing rung, a bell; whence COLOCOLCHIKE, for COLOCOLIKIKE, belonging to a bell, a bell-flower.

The Teutonic H is often expressed in Slavic, as in Greek, Latin, and Sanscrit, by K; as KOJA, for HAUT or HOD, hide, skin, cover; KOLENO, for HLINO, a bend, a joint, a knee; KO, what, for HWO; KAZATE, to order, from HAITS or HAET, an order, a call; for HAITS and KAZ are the same: KONETSE, for HINODS or HINDS, the hinder part, end; KHUCA, a heap, for HUCA. But when H is not reduced to K, it is generally represented by Slavic G hard, which is sounded as G or H, according to particular custom. The Russians write Iegova for Jehova, and pronounce Yehova.

CHAPTER IV.

History of the Celtic and Cymraig, or of the Earse and Welsh Languages.

THE first inhabitants of western Europe seem to have been the Celtae. They received or assumed that name from their residing in forests. Their ancient fame and military expeditions were known in history long before their language was committed to writing. The title of Cymro, borne by the present Welsh, is not very ancient; nor was it given to their ancestors in Gaul or Britain, in the time of Cæsar. All the tribes of Gaulish origin were termed by the Greeks and Romans Celtae or Galli; and it may be clearly shown, from British and Gaulic topography, and from the Celtic proper names and words, preserved in Roman writings; that the Celtic population of Gaul and Britain belonged to that division of the race, of which the posterity speaks the Cymraig dialect.

The inhabitants of the west of Scotland, at the beginning of the sixth century, were an Irish colony, which at that time had dispossessed the Britons of a great part of the isles and coast. They brought with them from Ireland the name of Scuite, or Scots; and the dialect and manners of that island. In the year 836, Kenneth, their king, ascended the throne of the Picts or Caledonian Britons, in right of his mother; and the Irish became the language of the whole country, beyond the Forth and Clyde. Irish colonies also had settled in Galloway. The Welsh or British kingdom of Strath-clyde, or Drumbriton, was overpowered by the Scots and Saxons; but the people in that district retained their language, and were called Walenses, as late as A.D. 1116.

Ireland was undoubtedly peopled chiefly from Britain. Some Celtic tribes may have arrived from Spain; but as the ancient Spanish is not before me, I cannot determine the truth or falsehood of the Irish ancient history. That country has enjoyed the use of writing since the introduction of Christianity, which took place very early. The Irish written monuments, therefore, are numerous; and the dialect of these is far more original and authentic than the vernacular Scotish or Irish Celtic. The Scotish dialect must be viewed as a distinct, but, at the same time, a modern variety of the Irish, which has been preserved since the year 503 in the mountains of Drum-albin, not so much by writing, as by the purity of speech, so highly esteemed among the northern clans.

The Irish and Scotish Celtic are one language;

the Welsh, Cornish, and Armorican, are another. Both are of the same order, but they differ so widely in all those respects which make the dialect of one country understood in another; that their affinity, like that of the Greek and Teutonic, can be discerned only by philologists and scholars. The Welsh has not been preserved with that care, or rather by that fortune, which has attended the Irish. The manuscripts of Ireland, many of which are very ancient, have not been published. Extracts have been printed from those of Wales; and if this circumstance could have secured the Cymraig dialect, it would at present be better known than the Irish; but, owing to the more extensive use of the Irish as a modern language, the care of the writers of glossaries, and the additional light obtained from the Scotish Celtic; the Irish is much more accessible to a scholar than the Welsh. The modern dialect of Wales may be easily attained; but the ancient Welsh was in many instances obscure to Davies, whose dictionary was published in 1621.

The Celtic and Cymraig, though probably little corrupted by ancient revolutions, have both undergone those changes which affect the purest dialects. Excepting the terms which it has borrowed, in considerable numbers, from the Latin and English; the Celtic possesses an unrivalled and striking originality in its words, a resemblance to the oldest varieties of language, and internal evidence that it is derived from the earliest speech of Europe. At the same time, it has suffered from a barbarous mode of pronunciation, which has softened and disguised its vocabulary; many words have been corrupted, by the introduction of unnecessary aspirates and guttural sounds; and, since the language has been committed to writing, it has been injured by a theoretical system of spelling. The Cymraig, being exposed for many centuries to the influence of the Latin, during the Roman sway in Britain, as well as to the effects of the Saxon and Norman English, since their departure, is not so pure in terms as the Celtic. The power of corrupt pronunciation has been felt by the Welsh, as well as by the Irish dialects; but the former have withstood many encroachments on the form of the words, which the latter have permitted. The orthography of the Welsh has been absurdly changed, with a view to adapt the written to the spoken language. The Irish has escaped this needless depravation. The Welsh is least corrupted when well spoken; the Irish is least corrupted when well written. In the one, we may often discern the true ancient state of the words from their pronunciation; in the other, it is safest to have recourse to books.

The Irish and Welsh, when they were separated from the dialects of eastern Europe, had inflections of nouns, consignificatives of gender, and all the varieties in verbs which have been explained in the beginning of this work. In the woods of Gaul, Britain, and Erin, they lost those complicated improvements. The terminations of the nouns were abbreviated; the cases were partly dropt; the neuter gender was discarded; and all words were considered as masculine or feminine, though the distinctive signs were not generally retained. Prepositions, the invariable recourse of a decaying language, were introduced to designate cases. A secondary mode of distinguishing the genders, by aspirating the initial letters of words, became prevalent in both British and Irish. Verbs lost several peculiarities which they retained in Greek and Sanscrit. A number of tenses were made by circumlocution. Both languages approached, though they did not altogether reach, the state of the modern English, or the other European tongues in which the inflections of the original languages are superseded by the use of prepositions, periphrasis, and a careful attention to what has been called the natural arrangement of the words.

The following account of Celtic and Cymraig grammar will confirm the above observations. Both the Celts and Cymri employ an article, as it has been termed; that is, a demonstrative pronoun, equivalent in sense to *the* in English. In Celtic that demonstrative is AN, the same as the Icelandic INN, IN, IT; ille, illa, illud; or its Visigothic prototype HINS, HINA, HITA. AN serves for masculine and feminine nouns; some of the cases of which are affected by it in a manner peculiar to this language, and presently to be described as common to all the Celtic dialects.

Celtic nouns and adjectives have various terminations, which are the remains of the ancient consignificatives, once perfect and entire, but now corrupted, and, in many examples, altogether effaced.

The original genitive singular ended in ANS, INS, or ONS, which were corrupted, in many European dialects, into AN, IN, ON; and these into A, I, O, or U. Few Celtic genitives now terminate in N, except BOIN, of a cow; COIN, of a dog; BROINN, of the belly: from BO, a cow; CU, a dog; BRU, the belly. Numerous genitives are found in A and E short, which are remains of AN and EN; as LAGHA, of a law; SRUTHA, of a stream; FRONA, of wine; FRODHA, of wood: from LAGH, law; SRUTH, a stream; FRON, wine; FRODH, wood. Other examples are AINME, of a name; IME, of butter; CRAIGE, of a rock; FEOLA, of flesh; SROINE, of a nose; MARA, of the sea; SULA, of an eye; MADAINNE, or MAIDNE; AIBHAINNE, or AIBHNE; COLUINNE, or COLNA; from AINM, a name; IOM or IM, butter; CRAIG, a rock; FEOIL, flesh; SROIN, a snout;

MUIR, the sea; SUIL, an eye; MADAINN, morning; ABHAINN, a river; COLUINN, the body. In the early Celtic, some nouns made the genitive or possessive case, by inserting TA, the sign of a preterite participle, or AG, now written ACH, before the usual terminations.*

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* This chapter on the Celtic and Cymraig languages has been left by the author considerably imperfect; as several sentences in the body of the chapter, as well as the chapter itself, have not been completed.

CHAPTER V.

General Rules of Philological Analysis, or Principles of Philological Investigation.

Though probably the tenth part of the languages spoken in the world has not been carefully examined, yet observation leads us to presume that they are all of three kinds; 1. Monosyllabic, as the Chinese; 2. Compounded, as the body of European and Indian dialects, the subject of this work; 3. Mixed, as are some of the dialects on the confines of China.

In the present state of philology, it is equally unwarrantable to affirm, that all languages are, from a supposed primeval tongue, the speech of the first man; or that every general base of cognate dialects was the invention of an insulated and formerly mute tribe. The truth of either opinion must be discovered by a calm and scientific examination of all the languages of mankind. As we have in our possession many dialects of the speech imputed by sacred authority to the first of the species, an account of these must facilitate a particular conclusion.

In philology, as in moral or natural philosophy, the inquirer should collect as many facts of all descriptions, relating to his subject, as possible ; and he should never assume a principle, without ample proof of its existence ; nor draw a conclusion, unsupported by all facts ; or, failing these, by the most certain rules of philological reasoning.

All languages owe their rise to the object for which they are constructed, and their parts to the several demands of that object. These parts either express names and qualities, or actions and states of things ; or they designate the time, manner, and other circumstances, in which those things and qualities are ; or in which those acts and states exist. Many of the principal circumstances are, in compounded languages, conjoined with the name or noun, and with the name of action, or verb. Signs of gender, or distinction of the agent, number, case, quality, of the noun or adjective ; are joined to the name of an object, or of quality. Voice, mood, person, tense, number, are descriptive of circumstances of action ; and their signs are frequently connected with the name of action Amongst these must be reckoned a certain form of composition, which expresses the nature of the action itself.

In the infancy of compounded language, all such circumstances were expressed by separate words, which were long moveable, and which possessed a distinct sense. These coalesced in time with the words which they assisted, and losing their distinct sense, went by the name of terminations and inseparable particles. Many verbs and nouns, employed to express the relations of objects and thoughts, lost in a similar manner their separate signification, and acquired the title of indeclinable words or particles.

In compounded languages the signs of gender, number, case, and species, in nouns; and of voice, mood, number, person, and species in verbs; may be called consignificatives. An analysis of the nouns and adjectives separates the consignificatives of quality from the original base of these words. An analysis of verbs separates the consignificatives from them, and shows the radical word.

I. As it is of material consequence to determine with truth the affinity of one language to another, the philologist must peruse specimens of both, and observe,

1. That the resemblance of a few words in the one to a few words in the other, even though the sound and sense agree, is no proof of their affinity, but only an excitement to further examination. If, on comparison, the number of similar words increases, the affinity becomes probable. If the two languages are found to agree in many words, and, in the consignificative terms, used nouns, verbs, and

the like, the affinity is proved. But no inquirer must overlook the historical, geographical, and commercial relations of the two countries in which the languages are spoken.

2. All artificial similarity in words, produced by cutting any of them into syllables or parts; or by affirming that words in one language have such forms and senses in other languages, as it may suit our purpose to ascribe to them; must be considered as false. All similarity founded on wrong pronunciation of the words is of a like description.

3. In judging of dialects, care must be taken to distinguish modern from ancient ones: as, for example, corrupted Arabic from Phoenician or provincial.

II. As the principal business of philology consists in tracing the history of the forms and senses of words, that the writings of every age may be preserved in an intelligible state, and the intercourse of mankind promoted; the following rules deserve attention:—

1. The history of any language and its dialects may be discovered by a series of writings or true vocabularies of these dialects, throughout successive ages. Such a series being no where preserved entire, the parts of it which exist are valuable in proportion to their united antiquity, connection, puri-

ty, and number. The philologist must consult them as the facts of his philosophy.

2. He must carefully discover the process by which changes are effected in the sound, form, and sense of words.

As the organs of speech are the same in all men, changes in articulation must obey laws, formed according to the nature of these organs. Such laws are matter of observation. To a knowledge of them he must add a minute and thorough acquaintance with the general articulation of any set of cognate dialects, and with the peculiarities of articulation found in each dialect.

As the form of words is changed by consignificative additions, such as by derivation, gender, number, modification of the verb, and the like, he must attentively consider the cause of every such variation, and its effect on the form and sense of the word.

As the senses of words vary, according to the natural and artificial relations of the acts and objects denoted; the study of the several principles of the associations of ideas, the knowledge of the common practice of men in this respect, and attention to the civil history of those who used the words under inquiry; along with suitable regard to the significations which they have in other dialects; are highly important and necessary.

3. In applying the analysis founded on the three

kinds of knowledge stated in the last rule, the following order seems most suitable.

The different forms and senses of a word must be investigated in the dialect to which it belongs; next, in the nearest cognate dialects; and, lastly, in those dialects of the same speech that are more remotely allied to the dialect in question. The authority of the dialects is in the joint proportion of their antiquity and purity.

If the dialects fail, the word must be examined according to the general laws, or ascertained process of the consignificatives in its own and in the other dialects; regard also being had to the general and particular rules of articulation. The sense of the word must be established from the context, from the meanings of the radical, the general power of the consignificatives, and other collective evidence.

4. The ancient form of a word may be recovered with certainty by restoring it, according to the general rules of the consignificatives and articulation of the dialect to which it belongs, and of the mother language from which that dialect arose. But if the word so restored be supported by the authority of a similar form in any dialect, the evidence is more complete.

As some intermediate steps, between the simplest and most common forms of a word, are often lost for want of internal evidence, or written examples;

great caution is necessary in applying the general rules above mentioned. It is always better to leave the history of the word in doubt, than to multiply useless etymologies of it.

The judgment and erudition of inquirers will be characterised by their application of these kinds of analysis, and the value of their particular conclusions must be estimated according to the facts produced, and the logical justness of their reasonings.

All etymologies or histories of a word, which cannot be verified by some positive authority, by some particular fact; or which rest not on a regular deduction or law of philology; are to be avoided as conjectural, and of no permanent value.

Histories of words, formed by application of general rules, are to be considered in the light of theories in philosophy, and as inferior to those collected from a clear, scientific, and full arrangement of facts. Those theories are best, in which the explanation of obscure facts by general laws is modest and judicious.

A single fact must never be considered as a law of language. A fact occurring perpetually in any dialect or language establishes a law of the dialect or language.

5. The common practice of corrupting words by the rules of metathesis, epenthesis, apocope, ecthlipsis, &c., which are names of single facts, not of

general laws; must be carefully abandoned. At the same time, diligent attention must be given to the general and particular processes of contraction, elision of consonants, accentuation, &c., by which words are changed in the course of ages. *

6. Contrary meanings are not to be assigned to the same word; but its proper sense is to be settled, and the derivative, and sometimes contrary significations of the term, are to be traced to the proper sense. This unity of signification must, however, be illustrated upon positive authority, or by logical and satisfactory reasoning from established rules. Exemption from such inquiries must always be allowed to glossarists and collectors of philological materials, who set down as matters of fact the senses in which words are used.

7. All theories respecting a primæval language, all use of radicals or words assumed as belonging to that language, all systems concerning the original naming of objects that cannot be verified by facts, are to be considered as dangerous and useless; and this rule must be particularly extended to those idle speculations, which take it for granted, that man gradually improved from an irrational into a rational state.

8. A confusion of languages which have not been proved to be related, such as the mixing of Hebrew with Latin, Arabic with Celtic, Sanscrit with Ame-

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* Note Z.

rican, is repugnant to taste and all sound philology. If specimens of different languages are introduced for the sake of illustrating particular modes of thought or expression, no confusion is implied.

9. The object of the philologist should be to reduce into order the great mass of ordinary words, and to illustrate the ancient and modern state of the most useful dialects, rather than to give surprising accounts of single obscure terms, which, however curious, are not explicable with certainty. All the dialects, spoken or taught in Britain, seem to require the assistance of a rational philology for the purposes of elucidating their structure, arranging the meanings of their words, and making the attainment of them a work of reason, rather than of memory.

10. Observation, as far as it has gone, confirms the following facts in the history of language:

That no dialect, however corrupted, is governed by pure caprice or irrational uncertainty; that custom has its laws or process of action; and that the fall and rise of words, like those of leaves, may be explained by observing their progress.

That the progress of language is not nearly so irregular as has been supposed; that the changes of it are effected by insensibly disposing old materials in a new way; and that the mode of composition, derivation, inflection, alters its appearance, but retains its essential power through vast intervals of time and place.

That, as ordinary men generally feel and think in a similar way on common subjects; the names and acts of natural objects and thoughts often correspond in languages not related to one another, and in dialects of the same language, differing in phraseology.

That the two mother tongues of Asia and Europe, the one of which is the base of the dialects examined in this work; the other the origin of the Hebrew, Syriac, Chaldee, Arabic, &c., rose from radical words, framed in a rude manner, to express different kinds of action affecting the senses. The radicals of the one have been given in the work just mentioned; but the history of the other is yet obscure, and oppressed with a load of philological ignorance.

That all original nouns in these two languages came from verbs; that all their original substantives were of an adjective nature, expressive of action or quality; that all their consignificative words were formerly in separate use. A strong presumption is established by these facts, that every human language has been formed in a way similar to them.

That the progress of all compounded languages is from long harsh combinations, of which the parts are self-explanatory, to softer forms of the same produced by attenuation, aspiration, and elision of the consonants, and subsequent contraction of the vowels. The consignificative words are at first barely added or prefixed, afterwards they become corrupted, and are called inflections and terminations. When the use of them, as such, is forgotten, they are dropt, and circumlocution of one kind or other supplies their place. Our own language was once monosyllabic; then composed of monosyllables joined together; then softened into Visigothic, corrupted into Saxon; and at last, having lost many of its inflections, it supplied their place by prepositions, auxiliary verbs, and other resources of that plain rational faculty, which first compounded the elements of speech.

Lastly, that as language is the property of a community, it is little subject to the caprice of individuals. It descends to rude tribes, like their family features. It is hardly more an object of their attention than the air they breathe. They may indeed lose their native dialect, or intermix it with another; but, independent of the natural bias to retain it, and the trouble of gaining a new one; barbarians have a simplicity peculiar to their state, which preserves their language from those innovations and artificial terms, so frequent in polished idioms. Some exception to this general remark must be made in the case of those tribes, which disfigure their speech by an affectation of guttural, nasal, and singular sounds. At the same time, the common prejudice against all shades of guttural or nasal pronunciation is not founded on an im-partial inquiry into the elementary beauties of articulated speech.

11. The science of philology is not a frivolous study, fit to be conducted by ignorant pedants or visionary enthusiasts. It requires more qualifications to succeed in it than are usually united in those who pursue it:—a sound penetrating judgment; habits of calm philosophical induction; an erudition various, extensive, and accurate; a mind likewise that can direct the knowledge expressed in words to illustrate the nature of the signs which convey it. The low repute, into which etymological inquiries have for some time fallen, is owing to the absurdities which still pass under that name in this philosophical country. By neglecting all the rules of just reasoning, the authors of such works hare made their books useless to the historian and antiquary, and brought a discredit on their pursuits, resembling that which, a few centuries ago, exposed philosophy of every description to a certain degree of ridicule.

USES OF PHILOLOGY.

The use of philological literature has been perceived, since the time that the Greeks applied themselves to the study of their most ancient and eminent poets. In every nation the change of language has led to attempts at explaining words that are obsolete or obscure; at least every people who have ancient writings have acknowledged the difficulty, and sometimes the uncertainty of explaining them. But the philology of a nation beginning to be civilized, even after its poetry has reached great perfection, is found to be defective and false. Words not in common use are continued by rote in reciting poems, or displaced for others of a modern kind. The explanations that are given of them are such as we hear from our own peasants, when they undertake that office in their own language,—either affected conceits, or a feeble division of the words into others, with which they are already acquainted. But this exercise is not carried to a great length. In that stage of society, men of genius see the uncertainty of those attempts: they are ignorant of the art of using the cognate and ruder dialects in explaining their own; their taste is shocked with the obsolete words and phrases of antiquity; and, setting the times that are past at defiance, or giving them to oblivion, they rush forward to seize the crown of poetry, history, or eloquence, which must soon wither like the garland that adorned the brow of their predecessors.

When a nation has run its course of literary glory, a few scholiasts, with a laudable anxiety to preserve its monuments, but with a mind too often contracted by the declining age in which they live, begin to comment on the language of their ancestors, and succeed in recording, rather than in explaining, its difficulties. In this manner the Alexandrian critics exhausted their efforts on the classics of Greece; the Jews, at a late period, studied the dialect of their Scriptures; and the Indians exerted themselves, with too little ability, to embalm the language of the Vedas.

Modern Europe owes a principal share of its enlightened and moral state to the restoration of learning. The advantages which have accrued to history, religion, the philosophy of the mind, and of the progress of society; the benefits which have resulted from the models of Greek and Roman taste—in short, all that a knowledge of the progress and attainments of man in past ages can bestow on the present, has reached it through the medium of philology.

But while we view with gratitude the immense labours of our ancestors, their voluminous lexicons, their minute and heavy commentaries, full of erudition, and void of certain qualities that would have given these a permanent value; we are forced to admit, that, if they failed in attaining to that philosophy, which we imagine to be essentially necessary in works of literature; the age alone in which they lived is responsible for the defect. The materials which they have accumulated are so numerous, that, it is to be feared, our courage may fail us in using them; and an opinion arise, not very uncommon among the indolent votaries of philosophy, that it will not be for the good of mankind to publish more philological works.

Fortunately the time has arrived, when the comparative value of all kinds of literary labour is more justly estimated. The utility of original monuments, minute details, obsolete poems, and ancient chronicles, is admitted; and the ablest men have allowed, that, though their taste was gratified with the dramatic elegance of philosophical history, they were always obliged to resort to duller compositions for practical information. The poet, whose business it naturally is to select the beauties of modern language, is now willing to understand obsolete wit, and to fear, like Pope, the decay of his fame in the fluctuation of language. A taste for the productions, such as they are, of past ages, is becoming more prevalent; and a curiosity to explore the ancient, as well as modern history of all nations, will perhaps increase in proportion to the diffusion of knowledge throughout Europe. With all this, the increasing number of ancient books, and of books that must soon be ancient, in so many languages, is so great an evil, that it has been felt by many descriptions of readers. The man of taste cannot submit to the drudgery of learning so many dialects; the man of public business has not time for it; and the man of science must plead the same excuse, and often philosophise on important subjects without facts of the most useful kind. The circulation of knowledge is greatly impeded, even in contiguous countries, by difference in language. Many of our best writings are, on that account, unknown in France. How much must the effect of that inconvenience be felt in Spain, in Italy, and in other more remote districts of Europe! Yet we can neither know any people intimately, nor can they know us, till that obstruction be removed, as far as it is possible.

These disadvantages can be diminished only by an improved philology, which should be applied, in the most scientific manner, to the ancient and modern languages of Europe and Asia; and, in due time, to as many of the languages of the species as can be obtained; for the purposes of facilitating the access to ancient literature, of promoting the diffusion of useful knowledge, and of opening and securing an intercourse with the different parts of the world.

Extensive observation, joined to habits of philosophical induction, might produce, in the ancient languages and obsolete dialects, grammatical and explanatory arrangements, which would make them easier to be read and understood than they are at present. The fact that languages admit of being naturally classed in orders, genera, species, and varieties, affords great opportunity for simplifying the number of them and of their words. There is likewise abundant reason to believe, that a scientific examination of the vocabularies of Europe would lead to many compendious methods of teaching them, and of making the labour of understanding one dialect thoroughly suffice, in a great measure, for understanding all the rest. *

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* For such appears to be the author's meaning; this Chapter being also left imperfect, as well as several sentences, which the Editor has completed.

FACTS AND ILLUSTRATIONS.

FACTS AND ILLUSTRATIONS.

Note A. p. 4.*

" SINCE this was written, Mr Horne Tooke has joined that multitude, which contains the great, the virtuous, and the learned, of all parties and opinions. In his celebrated work, " The Diversions of Purley," he discovers great talents as a philologist. By applying the inductive philosophy to language, he has been able to demonstrate the origin of all the indeclinable parts of speech from the noun or verb. In the second volume of his work, great light is thrown on the history of nouns in general; and had he not been misled by some erroneous parts of Locke's philosophy, and the

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[*] See first Manuscript volume, page 120.

weaker materialism of some unintelligible modern opinions, he would have made a valuable accession to moral as well as grammatical inquiries. I trust that the view of the human mind, exhibiting its various powers in the formation of language, as drawn in the preceding pages, will vindicate the claim of our species to an immemorial use of all the faculties which it now enjoys, and to a rank, at all times, far above that imaginary being that is supposed to have vegetated into common sense. Abstract ideas of the ordinary kind would be the property of every human breast, though it had never approached another, but had braved from its infancy the forlorn dangers of a wilderness. Many of those feelings and habits, that are developed by social intercourse, it could not possess; the impressions made on the senses by external nature, and the simple ideas that rise from these while acting or vivid in the memory, would often call for a share of particular consideration, be abstracted one from another, and form materials of ordinary thought."

Note B. p. 6. *

" The cause, manner, and instrument, or, as they are called by some grammarians, circumstances, may be expressed by any case suited to custom and

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* See first Manuscript volume, page 122.

practice. 1. By the nominative, as in the phrases "their glory withered," "les larmes aux yeux;" and as in the whole system of the Italian. 2. By the genitive, as in Greek, though the dative and accusative are also used in the same manner. 3. By the dative, or some modification of that case, as in Latin, the ablative being a variety of the dative. The Slavic *instrumental* case is a variety of the genitive; as TOBOIO, with thee. The Sanscrit implementive or instrumental is a variety of the dative, and signifies by or with. The Sanscrit locative, signifying in or on, is a variety of the dative; but the ablative, with the sense of from, is a genitive. 4. By the accusative, as often in Greek and Latin. The Visigothic, in some instances, uses a preposition; as AT MAURGAN WAURTHANANA, at or on the morn come, for the morning being come; but the dative or accusative are generally preferred, and artfully connected with the verb that follows."

Note C. p. 14.

U vel UH, says Manning, in Lye's Saxon Dictionary, lit. U, quandoque articulis, verbis, adverbiis, praepositionibus, &c. in fine adjicitur *euphoniae gratia.* He quotes WILEIZ-U, wilt thou; WITADU, wot ye, or know you; WILEIDU, will you; and some others. Such is the language of the most industrious philologers.

Note D. p. 32.*

"The following list of adverbial adjectives is composed of nominatives, though not a few of these have perhaps been datives, and, in the course of ages, have lost the terminations. It is given chiefly to satisfy the reader as to the origin of several ancient but ordinary English words."

"The terms AER, before; ANA, on; IN, in; BIG or BI, close to; UF, above and under; UFAR, above, upon, over; AF or AB, joined to, of, off; FAURA or FORA, before; FRAM, before, for, from; UT and US, out from; AT, close to; AFAR, in the state of AF, behind, after, from; GEOND, UND, AND, OND, gone to, before, opposite, likewise gone over, passed, beyond; UNDAR, in the state of being beyond a thing when it is uppermost, that is, beneath or under it; THAIRH, across, athwart, through; FAIRRA, gone by, gone away, far; MID or MITH, joined with; WITHRA, adjacent, come to, near, opposite; INUH, without, wanting; ED and ID, repeated; AMB, EMB, YMB, and EM, coupled, joined, surrounded; EFT and AFTANA, in the state of AF, behind; GEMANG, among; DIS and TWI, (a genitive and dative,) asunder, in two; WAN, UN, and IN, wanting, without; MISSA and MIS, defect, inequality; TO, DU, and TIL, towards; NU, at this instant, now; GEO, GE, GEA, YU, IU, GYT, now, yet, even now; GEGN, GEAN, and AN-GEAN, gone to, opposite, against, and again; SAM, together, half; SAMOD, united; HEALF and HALB, one side of, half; YAH and UH, joined, eked, also; AC, EAC, AKEI, AUK, AND, GEA, YA and YEA, and AN, join or joined, added, also, yes; NE, NI, and NA, no; EI and AT, signifying that; EFEN, EM, even, parallel; UHTWO, early; HWAEGU and HWON, a little; IBUKAI, at the back, behind; HINDAR, behind; HINDANA, to behind; AUFTO, UFTO, and OFTA, very much, often, oft; ALYA, ELLOR, and AELLES, otherwhere and otherwise; NEMNE and NYMTHE, excepted; LAES and THY LAES, least; NITHER, beneath; SELDON, seldom; USYA, being out, except; NEHWA and NEAH, close to, near," &c.

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* See first Manuscript volume, pages 130 and 131.

Note E. p. 34.

The word AN is written AEN, ANE, ONE; O and AE before consonants.

> Tip-tae she tript it o'er the floor,
> She drew the bar, unsneck'd the door,
> " Ah! wae's me, whareto cam ye o'er
> The muir sae late at e'en, jo?"
> She loot him in but *ae* nicht,
> But ae nicht, but *ae* nicht;
> Ah! wae's me for that ae nicht;
> The fause ane ne'er cam back again.
> *Jamieson's Popular Ballads,* Vol. II. p. 339.

In English, She tripped over the floor on tiptoe: She drew the bar, and unfastened the door. " Alas! wherefore came you across the moor so late at night, my love?" She let him in but for one night, but for one single night. Woe is me for that single night: the false one never returned to her again!

Note F. p. 38.

Among other resemblances in the text, that between the numerals in Sanscrit and Slavonic are pointed out. As this resemblance has not been often noticed, the Editor shall subjoin the following instances of it, communicated by Colonel Walker of Bowland.

Sanscrit.	*Slavic.*	*Sanscrit.*	*Slavic.*
Den, day.	Den, day.	Vark, the top.	Vakh, the summit.
Nist, night.	Nostith, night.	Gohsti, hermits.	Gasti, foreigners.
Sneg, a snowy height.	Sneg, a hill.	Pala, a small tub.	Pala, a tent.
Gra, hail.	Grad, hail.	Noot, new.	Nov, new.
Vuntie, wind.	Vanti, wind.	Yuven, young.	Yung, young.
Jup, heat.	Japtvi, heat.	Dev, a god.	Div, a god.
Jupti, ditto.		Deva, a god.	Devny, a god.
Agni, fire.	Ogon, fire.	Stite, to sit.	Sidite, to sit.
Lax, a sight.	Louch, a ray of light.	Dati, to give.	Dati, to give.
Mur, death.	More, a plague.	Theega, a woman.	Stargga Babba, an old woman.
Van, sound.	Soon, sound.		
Sel, salt.	Sol, salt.	Mat, a mother.	Mat, a mother.
Aka, eyes.	Oko, eyes.	Brat, a younger brother.	Brat, a brother.
Nasa, the nose.	Nas, the nose.		
Ost, a bone.	Cost, a bone.	Opas, a fast.	Post, a fast.
Galun, a height.	Kholm, an elevation.	Mena, monthly.	Mena, monthly.

Note G. p. 49.

Herodotus, son of Lyxes, was born at Halicarnassos, in Caria, 484 years before our era; of a literary family. His uncle was Panyasis, the poet. He applied himself to the composition of history, which was then becoming fashionable in Greece;

and travelled for information into European Greece, Thrace, Scythia, Egypt, Syria, and Africa. He visited Colchos, the northern shores of the Euxine, the Getae, and their neighbours, the Thracians, in his way to Macedonia. He afterwards read his works in the assemblies of Greece, with great and merited approbation. He appears to have died at Thurium, in Italy, a place where he had chosen to reside; for his native country was unworthy of his talents and love of liberty. His death took place at a mature period. His works, written in an admirably simple and sweet style, were universally read; but they were too learned for his countrymen in Greece, who soon abandoned the true method of collecting knowledge by travel and experience, and consequently wanted the means of verifying his narratives. They, like all ignorant and conceited reasoners, denied the truth of whatever did not consist with their own experience. We owe to Herodotus an unique description of the Scythian tribes. I willingly collect from him the following facts, minute indeed, and unimportant, if taken separately, but of exceedingly great value in confirming those of ancient history. 1. The Scythae, a tribe which had long maintained war with the Massagetæ, a numerous nation beyond the Araxes, (Herodotus confounds the Oxas, on the east of the Caspian, with the Araxa, or Rass, on the west, or with the Rha or Wolga,) emigrated from the Caspian, and attacked the Cimmerii, in the Crimea. The Cimmerii retreated along the eastern shore of the Euxine into Asia Minor. The Scythae pursued them, but entered by the defile of Derbend into Media. They conquered the Medes under Cuacshrou, or Cyaxares, A. C. N. 633. They governed or plundered Asia twenty-eight years. Vide Herodotus, B. I. c. 103—106. Their king was Maduas, son of Protothuès. Ib. c. 103. They pillaged the temple of Ascalon, in Syria; and imagined that they were punished for that with a disease, which they called un-manning, or making effeminate. Persons so affected they entitled EN-AREES, from AN, not, and AIOR, a man. Vide Herodotus, ibid. c. 105, and B. IV. c. 67. They were driven back, or returned into their country. The proper names of the Scythae and Massagetae convince me that they were one people. See the description of the Massagetae in their plains, east of the Caspian. Herodotus, B. I. c. 204, to the end. Above all, compare c. 215 with the end of c. 201. Their dominions reached the Wolga, and were opposite to those of the Issedons, c. 201. The Thyssagetae must be considered as related to them. I consider the words GET and GEN, which also appear in such words as MOLO-GENI and MACHAGENI, to mean sons or men; for it is perfectly certain, that MATAI is from MAGT, a son, a man, or an individual of a tribe. In all savage countries, tribes are often called so. BENI, in Ara-bia, is synonymous with MAGTAI, in Scythia. This word is common to the Teutonic, Slavic, and perhaps Sanscrit. MOLO-GENI is the little tribe: MACHA-GENI the great tribe: MADAI is tribes: SAURO-MATAI, northern tribes. The Scythae acknowledged their recent origin,—Herodotus, B. IV. c. *5*; but they involved it in fable. They said their first king was Targitaus, a son of Papai, (Jupiter,) and the river Borysthenes, (Bristna or Dnieper.) He had three sons, Lipoxais, Arpoxais, and Colaxais. Herod. ibid. c. 5—8. I suspect that XAIS is the Sanscrit SHISH, a child or son; and that COLA-XAIS means little or younger son; but I do not affirm this conjecture. Coloxais became king. Herodotus, B. I. c. *5*. The Scythae of this race were in that country till very late in Roman times. See a remarkable story of Tirgatao, (let the philologist remark the feminine of Targitaus,) a princess of the Ixomatae, or Ixibatae, a tribe on the Maeotis, in Polyaeni Stratagemata, Lib. VIII. Her husband was king of the Sindi, a tribe-name from the river Sindus, which falls into the Maeotis, not far from the modern Azove. Vid. Cellarii Geo. Antiq. tab. Sarmatiae. Observe, that this Sindus is synonymous with the Sindû, or Indus, which comes from the Sanscrit SYIND, run; or, if you choose, the Teutonic SWIND, having the same sense. The Palus Maiotis was named from the Sarmatic MAIOTI or MATAI, one of their tribes. Tirgitao lived in the time of Satyrus, king of the Bospórus. In B. I. c. 11, Herodotus delivers his own opinion of the origin of the Scythae. It is acquiesced in by subsequent writers. The Scythae had this name from SCEOT, to shoot. SCEOTTA is an archer; but they called themselves SCOLOTAI, from SCULAS, (SCEOLA,) which signifies a shooter or archer. It was the name of one of their kings: Herodotus, B. IV. c. 6. He relates their very savage manners and customs: Ibid. c. 59—82. This part of his narrative is exceedingly valuable. He relates the names of their deities; forms of sacrifice; singular rites at the convening of their tribes on the moat-heap; worship of the sabre; scalping of their enemies, and using the skull for a cup; divination by the willow-rods; funerals of their kings, and many other particulars. This chapter is the original portrait of Scythia, and of all the tribes which have issued from it. The Gothic nations learned from that country to drink out of the dreadful HARNIS-SCALA, or skull-cup; to pour blood on the sabre fixed on the summit of the moat, and to hang impaled men and animals around.

I state it as certain, that all the Scythian nations, with which we are made acquainted by the elder Greek writers, had a close affinity with the Medes and Indians. It will be shown presently that the ancient Medes and Indians were one people. But the northern deserts were filled with their colonies, consisting of vagrant discontented hordes, which, from time to time, became independent of the main body of those nations. Till the time of Deioces (Deioca, or Devyoca,) the Medes were an unsettled nation, divided into many tribes, the Busi, Paretacenies, Struchates, Arizantes, Budies, Magi, and others. They shook off the Assyrian yoke under Arbaces (Arbaca,) and remained under their own laws. But Deioces made them formidable about A. C. N. 709. The Sanscrit scholar will see in the names of Deioces, Phraortes, Cuaxares, Astuiagas, Mandana, Spaco, Mithradates, and Curvesh, or Cyros, the true Indian appearance. Hundreds of Persic and Median names in dates reveal their descent. From DATTA, given, MITHRA-DATTA is given of Mithra. The Persians borrowed the worship of the goddess of generation from the Assyrians, who called her MULITTA, from WALADA, in Arabic, &c. to bear. See Herodotus, B. I. c. 131. The Persians translated this by MITHRA, mother; which, at this day, is nearly the pronunciation in Scotland. I am happy to have it in my power to follow up ancient history with such confirmation. The sun also was termed MITHUR, as is the case in Sanscrit at this distant period.

The gods of Scythia (vide Herodotus, B. IV. c. 59) were PAPAI, father Jupiter; his wife, APIA, the earth; TABITI, goddess of fire; the celestial Venus, called ARTIMPASA; Apollo, called OITOS-

CUROS ; Neptune, or the sea-god, THAMI-MASADAS. The native name of the god of war, their favourite deity, is not mentioned ; but I venture to state that it was ARA, or ARIA. We are able to explain the greater part of these names. BABAI, or PAPAI, is father, of which more presently ; APIA is the producer, from the Sanscrit AP, generate or grow ; and TABITI is an evident Sanscrit noun in form, sense, and gender. It is from TAB, or TAP, in Persic and Sanscrit, to shine, burn, or heat ; in Greek, THEPO ; in Latin, TEP-EO. The feminine termination in I is peculiarly Sanscritic and Persic. It occurs in Visigothic, but not in the later Teutonic dialects. OITOSCUROS (see a curious inscription given by Marquard Gud. in his Inscriptiones Ant. p. 56, No. 2, and quoted by Larcher, Traduct. d'Herodote ; Tom. III. p. 481) was written by some Greeks FOITOSUROS, which is the proper reading in Hesychius, *voce* Gontósuros ; and very justly observed to be so by Larcher, ibid. p. 480. The inscription is " THEA SEL. OITOSKURA. KAI. APOLLONO OITOSKURO MITHRA. M. OULIUS PLOCAMOS. NEOKOROS. ANETH." M. Oulius Plocamos has dedicated to the goddess the Moon, OITOSKURA, and to Apollo, OITOSKUROS. Now, the Scythian word was evidently WOIT, or WOIDO-SKEOR, wide-shooting ; in Greek, HECAERGOS ; common in Homer, and applicable to Apollo and Diana. MITHRAS is the masculine of MITHRA, and signifies father. Many of the Scythian kings were called IDANTHYRSUS, from THURS, or THORS, which signifies a strong man or hero. In the Teutonic, it means a strong robber, a giant, a very tall gigantic spectre. See Lye's Dictionary, *voce* THYRS. The name of THOR, the god of strength, is well known. The Sanscrit root is THRA, be strong or firm : the *radical* is THRAG. THAMI-MASADAS means the sea-king; for we have the testimony of Pliny, that TEMERINDA is the end of the sea. THEMIS-SKURA seems to be the sea-shore : it was a plain, and also a city, on the shore of the Euxine, by the west bank of the river Thermodon. It is this Thermodon, according to the Anonymi Descriptionem Ponti Euxini ; at which they say, the Amazones dwelt towards its mouth, in a town called Themiscyra. MASADA is evidently for MAJADA, a great man. One of the kings of Scythia is called Octamasades : Herodotus, B. IV. c. 80. ARES is the Greek name of Mars : in Visigothic, it is HARYA, from HAR, or HERE, an army. The celebrated Arminius was called by his countrymen AR-MANN. The Medes were called by themselves, in old times, ARII, or, as the Syrians wrote it, HARIA. It appears in many Persic and Scythian names, such as ARIDATES, (ARI-DATTA, given of Mars ;) ARIDAEUS, ARIANTAS, ARIMANES, &c. The names of the seven nobles of Media and Persia, in the days of Ahsweros, (so the Jews wrote Xerxes,) were Carsona, Setar, Adamata, Tarshish, Mărăs, Marsna, Mamucān; several of which are obviously Sanscrit. The names of Haman's children were PARSHAN-DATHA, in Persian, given; DALFON, ASPATHA, from ASP, a leader; PORATHA, allotted; ADALYA; ARIDATHA, war-given, or given of the great; PARMASTA, the highest or foremost, from PARI, over, or exceeding; PARIMA, being in the state of *before;* PARIMASTA, highest; ARI-SAI, ARI-DAI, and VAIZATA. These are almost plain Sanscrit. Observe, that the Zend, or old Persic and Indian, were one. The queen's name was VASHTI, which, I believe, is beautiful. All classic scholars remember PARUSATIS, the mother of the younger Cyrus: the name is PARIVASHTI, feminine, exceedingly beautiful. Many names of women ended in I, as SUSIGAMBI, mother of the last DARAVESH, or DAREIOS; but many also in A, as in Sanscrit. ROXANA, in Sanscrit, RAJANA, and RAJNI, means a queen or royal woman. MORDECAI is not from the Chaldee or Hebrew, as some ignorant Orientalists suppose; but from MORD, or MURD, a man; and CAI, pure; both Persic. Ctesias, to whom we are indebted for several useful facts, which have been called lies, tells us, in the Extract of his History of India, preserved by Photius, that a certain Indian animal, which he describes from fabulous authority, is called MARTICHORA, which he translates ANTHROPOFAGOS, man-eater. MART, or MARD, is man; and CHORA is ordinary Persic, from CHERDEN, to eat. He gives us the Indian words DICAIROS, just; HUPOBAROS, good-giving or bearing. SIPTA-CHORAS, sweet-eating or tasted; in Sanscrit, SIPTA, sweet; CALUSTRI, dog-headed; BALLADE, useful or beneficial; CROCOTTA, the wolf-dog; GURK, or GROC, a wolf. Most of these are easily verified. The name MARD signifies a mortal: A-MARD is immortal: MAR is also found in the same sense in many Persic and Scythian names. The Sanscrit root is MRI, which changes to MAR, die; the Persic MERDEN, MIR, die. It is almost unnecessary to add the Saxon MORD, death; or the Latin MORS; all from MAG, to bruise; and its derivative MAR, hurt, kill. The names MARDI, MORI, MORDEN, and MOREN, were used by the Finns, a tribe once in the vicinity of India. The Permians, Mordoines, &c., were their descendants. The Aterens and Morden-semnis, subdued by the great Hermanric, king of the Goths, a short time before the Hunnic invasion of Scythia, were of that race. See Jornandes. The Persic words DARA, DARAVESH, XERXES, and ARTAXERXES, are explained by Herodotus, B. VI. c. 98, thus: DARA, holding, repression; DAREIOS or DARAVESH, he who represses or holds; XERXES, a warrior; ARTAXERXES, a great warrior. The common verb DASHTEN, DAR, DAREM, (see list of irregulars in Sir William Jones' Persic Grammar) signifies to hold. It is DHRA or THRA in Sanscrit, to hold firmly: VESH is the common affix. See the grammar above mentioned. Xerxes was written AHSWER-OSH. Its ancient form seems to have been XARA-VESH, from a Zend or Sanscrit radical, beginning with X or CSH. ARTA, great, is common to all the old dialects. It was formed from AG, WAG, and HAG, all three signifying lift, raise, (see table of radicals.) We find ART, elevated, in Celtic; ORTHOS, erect, raised, in Greek: its oldest forms were AROTA, ARODA, HARODA, lifted, high, raised, great. Herodotus and Ctesias furnish abundance of its compounds; for example, ARTEES, the great men, an old name of the Persians; ARTA-SYRAS, the lion of the great; ARTO-XARES, either soldier or servant of the great; ARTONTES, (ARTONTA, a present participle,) father of BAGAEUS, which signifies a servant, from BAG, serve; ARUANDES, in Sanscrit ARAWANDA, governor of Egypt for Cambyses; ARTAUNTA, in Sanscrit ARTAWANTA, daughter of MASISTES, (MAJISTA, the greatest or tallest;) ARTUSTONA, daughter of Cyrus. Cyrus is KHOR-VESH: Cyaxares is KHUACSHROU or COSROU. The secretary of Cyrus was Mithradatha; see Ezra, c. 1. The name of the herdsman, who saved his life when an infant, Herodotus, B. I. c. 110, was Mitradates. His nurse's name was but homely; it was SPACO, a bitch. This word is the feminine of SVAGA, a dog; in modern Persic SUG. As dogs in Teutonic were called HUND, from HEND, to pursue, catch; so, in Persic and

Sanscrit, they were named from SWAG, to run. SVAN, from SWAGN, is the Sanscrit crude noun. Among the Slavi, the ordinary name is SUBAKO, which is theirs from their ancestors, the Medes.

Having prepared the way, I now insert a list of the Scythian kings and chiefs, from Herodotus; Scyles, Ariapithes, Spargapithes, king of the Agathyrsi; Octamasades, Oricus, Idanthyrsus, Taxacis, Scopasis, Abaris, Anacharsis, Spargapises, son of Tomuris, queen of the Massagetae; Ariantas, king of the Scythae. In these, the Persic or Sanscrit form is quite obvious; particularly in Arianta, Ariapitha, Spargapisa, and Spargapitha, which are the original names. SPARETHRA (Sanscrit) was wife of Amorges, king of the SACAE, the common Persic name for Scythae. Ctesias calls the king of the Scythae, who opposed Darius, SCYTHARCES, and his brother MARSAGETES; but these are Persian appellations. ARCES, in the end of words, such as TANUOXARCES, signifies rule, from ARH, to command or rule, Sanscrit.

In Scythian, ARIMA-SPO-U signified one-eyed, from ARIMA, one, and SPOU, an eye; Herodotus, B. IV. c. 27. Both words are not Gothic; ARIMA seems to be from A, one, and RIMA, number. SPOU is related to SPIC or SPAEC; Latin, SPECIO, look, from SPAG, to seize. In the preterite, it has SPOC. EXAMPEES signified sacred ways; an obscure name, in which I discern only the word WIGS, or WEGAS, the plural of WEG, a way. EN-AREES signifies UN-MANNED, turned like a woman, from EN, not, and AIOR, a man. Among the Teutonic nations, a soft person of this kind was called BAEDEL, from BAED (BAGD,) soft; in later times, ABAITIE, or BAITIE-BUMEL.

A few of the names of the Scythian rivers may be inserted here. It must, however, be premised, that rivers are generally named by an older people than the Scythians could pretend to be. Most of the British rivers are of Cymraig and Celtic derivation, though the Saxons have held this island much longer than the Scythae had possessed their deserts. At the same time, I think that the Thracian and Scythian dialects were radically the same; only the former more related to the Western, and the latter to the Indian or Median languages. The Celtic nations obtained their language, and, consequently, their names of rivers from the East. Hence we see some of their rivers called RHODAN and ERIDAN, that which runs; and PODI, that which goes; NEDI, that which rolls; ISARA, the water; all of oriental extraction. Some of the Thracian rivers are DRAV, the driving or rapid stream; SAV, either the soft or the sweeping river; DRIN and DRIL, the little DRAV; MARGUS, from MAR, a common name of waters: we have MARUS, MEROS, MARISCUS, and MARGUS, all from this word.—CIA-

BRUS, uncertain; JATRUS, the water; OESCUS, the water, from EA: the derivative is EASC, or EAGSK.—STRUMON, the runner or stream; HEBRUS, IBERUS, a very common appellation in Europe, which, I think, signifies the riser or sweller; but of this I am not yet certain. The Danube was called ISTER by the Bessi and other Thracians, which signifies water. The names DANA, DANUBA, DANUVA, are related to TANAI, or DANA-I, all from TANA, the spreading or broad stream. TAG, to spread, in the participle preterite, is TANA, broad or spread: DONETZA means the little Tanai. TIBISC is from TIB, of which I have not investigated the meaning. GERRH and GERASS signify whirling or winding. The Scythian name of the Gerassus was PORATA or PRUT. Vid. Herodotus, B. IV. c. 48. ARTANA, ARTISC or IRTISH, ARAR, and AXIUS, would soon be appropriated by a Celtic etymologist; but I am not prepared to acquiesce in speculations similar to those of the learned Bochart, who found Phoenicians everywhere. OARUS is war, water: NAPARIS is a feminine name like Tanais. HYPANIS, and HYPACYRIS, and HYSGIS, are, in their native forms, KUBANI, perhaps GUBANI; KUBAKERI, its diminutive; and KURGI; all, I am certain, of Scythian, that is, of Sanscrit origin. The modern name of TYRA is BOG, or BOUG, God; for the ancient Slavi worshipped rivers. The names RHA and WOLGA are from RHA, to run, and WOLG, to roll. ARAXA means in ancient Persic the rusher or racer. CUR is winding; for it is not probable that this stream was named from Cyrus. The Arag flows from the Iberian mountains into the Cûr. The Sindus, which runs into the Maeotis, and the Apsarus, which falls into the Euxine, are evidently the same with the Indian Sindu and Apsara. The north-west tribes of India pronounced the Sanscrit S and SH like KH or H. (See Dr Wilkins' Sanscrit Grammar, p. 10, and the comparison of the Persic and Sanscrit in the Second Part of this work.) Hence they said HIND for SIND; HER for SARWA, all; HEM for SAM, together; and the like.

The last Scythian word which I shall mention is AIOR-PATA, because it reveals the nature of the language, tends to confirm a part of ancient history, which is commonly reputed to be fabulous; and to introduce the subject of the Sauromatae, by far the greatest of all the northern races. Herodotus informs us, B. IV. c. 110, that the Scythae derived the Sauromatae, who were their allies, and in his time resided in a large tract, about what is now called the isthmus of Tzaritsine; from an intercourse which some young men of their country had with a colony of Amazones. Some ancient and many modern authors have denied the existence of such a people; as the Amazones are reported to have admitted no men into their community, but to have maintained themselves by arms, and to have supported their state by an unnatural exclusion of men. But such scepticism is too often the result of reasoning on facts without collateral knowledge. Procopius, Gothic History, B. IV. views this portion of history in a rational manner. He considers these women to have been the wives of a tribe, of which the males had gone on some distant and probably unsuccessful expedition. This opinion is countenanced by the story told by Herodotus of the Scythae, at the beginning of Book IV. The warlike manners of the Sauromatic women, their custom of mounting on horseback, and the law which obliged every girl to kill an enemy before she was married, were observed by that historian in person. Plato, in his Treatise on Laws, Book VII. says, " *I know* that there are about or on the Euxine innumerable myriads of women, whom they call Sauromatides, who have by institution an equal share of exercise with the men, not only in horsemanship, but in the use of the bow and other arms." Hippocrates, the father of medicine, in his treatise respecting water and situation, says, " Their women ride and shoot and throw darts from horseback, and fight with enemies, while they are unmarried ; nor are they married until they have killed three enemies." He adds, they burn from infancy (brefothen) the right breast, that it may not hinder their archery. For, while the girls are infants, the mothers apply a brass instrument, made for the purpose, heated to the right breast, and it is reduced by fire (epi-caietai.) Such is the account of Plato and Hippocrates of the Sarmatae of their times. Now, the conclusion is very legitimate; the Amazones on the Thermodon were a race of savages who had lost their husbands, and having those warlike habits, not only maintained a state by themselves, but ravaged the neighbouring countries. The Scythae proper called them AIOR-PATA, from AIOR, (says Herodotus,) a man, and PATA, to kill; in Greek, ANDROCTONES. The word is AIOR-PATA, a man-slayer; and it is decidedly of Indian or Persian origin. The Saxon and Visigothic WAIR, WER, and WEOR, is, in Sanscrit, WIRA, a man, a brave man, in Greek, HEROS, from WEROS; and PATA is striking, as may be seen from a slight inspection of the Hindu language and laws, in which PATUK is beating. On the authority of this word, which approaches the Gothic so nearly, it has been rashly inferred, that the Scythae were Goths. But let the attentive reader not be guided by one word, but by all that have been inserted above, or are elsewhere preserved. I am convinced that he will not, after examination, admit that hypothesis. I may add, that the later Greek writers *did* apply the name of Scythae to the Goths, and indeed to every nation living north of the Euxine. The writers who use their authority to establish a system on this head, are either defective in discernment, or in a love for real knowledge.

The district of the Amazones was at the mouth of the Thermodon. Their capital was Themiscyra. One of them gave her name to the town of Sinope, concerning which we have the following remarkable notice in the Etymologicon Magnum: "Ho dè Andrōn fesin, mian ton Amazonon fugousan eis Ponton parà ton basilea tû topou, pinousan te pleiston oinon prosagoreuthēnai Sinopen." But Andron says, that one of the Amazones, having fled into Pontos to the king of the place, and drinking very much wine, was called Sinope. Vossius, in his notes to Justin, who tells the history of the Amazones in a very distinct, and, with some exceptions, a probable manner, observes that the name should have been written SANAPE; because, among the Scholia on the second book of Apollonius Rhodius, it is written "Epèi dè hoi méthusoi *Sanâpai* légontai para Thraxin hēi dialectoi chrôntai kai Amazones, dēthênai tēn polin Sanápēn, epeita cata phthoran Sinōpe."—"Because drunkards are called SANAPAI among the Thracians, which dialect the Amazones also use, the town was called Sanape, then, by corruption, Sinope." This is a very important notice; the Thracians call persons addicted to liquor SANAPAI; the writer reckons that they and the Amazones speak the same language, and that Sinope was named from one of that community. It may be observed, that this person assumes the existence of a nation of Amazones in his own time; an opinion long current in Greece, on account of the manners of the Sarmatic women. As to the Thracian tongue, he could not be greatly mistaken; and the word SANAPE is evidently genuine. It is from PI, a drinker, and the Sanscrit preposition SAM or SAN, together. Both terms are common in Sanscrit, and in Slavonic, its descendant. The proper form is SAM-PI, she who drinks much.

The origin of the Sauromatae is ascribed, on Scythian authority, to the intercourse of the Scythae with the Amazones, driven by chance upon their shores. For the difference of manners between the Scythian and Sarmatic women, see Herodotus, B. IV. Sect. or Chap. 114; a proof of the difference of these nations. The Sauromatae spoke Scythic, but not purely, because they were descended partly from strangers; Herodotus, Sect. or Chap. 117. It is evident that they were a kindred race; though Diodorus Siculus, Lib. II. Sect. 43, relates what appears to be their true origin: "The Scythians, having subdued a part of Asia, made several tribes leave it; and, amongst others, one of Medes, which passed towards the Tanais, and founded the nation of the Sauromatae." In Pliny's age they had spread along the Euxine. Speaking of the Palus Maeotis, he says, Lib. VI. c. 7, " Incolunt Sarmatae, Medorum ut ferunt soboles, et ipsi in multa genera divisi." P. Mela, Lib. IV. c. 3, says, " Sarmatae, gens habitu armisque Parthicae proxima." And Justin, from Trogus speaking of the Parthians who subdued Persia, says, " Sermo his inter Scythicum Medicumque medius et utrisque mixtus." The Parthi (exiles, from PRA, to drive away,) appear to have been Sarmatae.

The Sarmatae were the third people, who took possession of the immense plain from the Wolga to the Danube. They spread as far as the Baltic; and gave the name of Sarmatia to the whole space from the Vistula to the Maeotis. Of their race were the Sindi, Jaxamatae, Maeotae, Rhoxalani, Jascii, Teurilci, and Jazyges. In their dialect the Carpathian hills were named Krabat, which signifies DORSUM, the back or range. The tribe, which dwelt on these, was called Carpi, the mountaineers. KRABAT and KARBAT are in Slavic a ridge of the back or of hills. Every body knows the Krabrats or Croats, near Dalmatia, so named from the hilly track there. Beyond the Carpat range they were called Veneti or Venedae; see Jornandes de Reb. Get. p. 615, cap. 5. A Median tribe, such was their own account, called Veneti, had settled on the Adriatic in the days of Herodotus; see Book V. Sect. 9. On the Baltic the Sarmatae were called Venadi and Lupiones; see the Peutingerian Tables.

From their houses, fixed on waggons, and drawn along their immense plains, the Greeks and Romans called them Basternae. Tacitus, De Mor. Germ. marks the insensible union of the German and Sarmatic manners; particularly among the Venedi, whom he joins to the German race, but improperly, as is known from the account of later observers. See his work, towards the close.

As the name of Sarmatae, like that of Scythae, became vague and general; we must prove, who those were, whom the ancient writers called Sauromatae. It appears from Jornandes, who had personal opportunities of knowing, that they were the Slavi, Venedi, and Antes. His authority may be collected from his words, c. 5, p. 615, De Rebus Geticis. Speaking of the high Alps which crown Dacia below the Carpathian mountains, he says, "Juxta quorum sinistrum latus, quod in Aquilonem vergit, et ab ortu Vistulae fluminis per immensa spatia venit, Winidarum natio populosa consedit. Quorum nomina licet nunc pervarias familias et loca mutentur, principaliter tamen Sclavini et Antes nominantur. Sclavini, a civitate nova, et Sclavino Ruminunensi, et lacu qui appellatur Musianus, usque ad Danastrum et in Boreum Visclâ tenus commorantur. Hi paludes sylvasque pro civitatibus habent. Antes vero, qui sunt eorum fortissimi, qui ad Ponticum mare curvantur, a Danastro extenduntur usque ad Danubium." For a true

and genuine portrait of the old Slavic features, manners,and government, see Procop. Gotth. B.III. The Antae and Slavi were, according to him, formerly one people ; and called originally Spori, as he thinks, from their living dispersed over a great tract of country beyond the Danube. Both nations were governed by assemblies, not by monarchs. They acknowledged one God, the author of the thunder, to whom all things were reputed as subject. They also worshipped rivers and nymphs, and the like. They considered that human health or success went not by fate, but by the will of the God of thunder, to whom they offered oxen, and similar victims, for prosperity in their lives and fortunes. He adds, that their hair and skin were not white, nor fair, nor black, but red ; that they had one common language, wonderfully barbarous ; that they lived in miserable cottages, far separated, not long stationary, but often changed in place. Their way of life was coarse and slothful ; their minds simple, like those of the Huns ; that they had no mail nor armour, but a shield and javelin ; and that they fought on foot, almost naked, having only drawers, which reached to their waist. They were all tall and robust. Procopius had in his mind the blooming complexions, and the red, fair, and white colour (for that was a common variety) of the Gothic and Vandalic long locks, which he had seen in Italy and Africa. Their mode of warfare was equally barbarous with their appearance; they impaled their captives, or knocked them on the head with clubs.

The religion of the Slavi and Venedi (Vends) acknowledged many deities, (see Tooke's History of Russia, Vol. I. Chap. 3;) but their principal god was Perune or Perkune, the Thunderer. The nymphs of forests and rivers were called RUSSALKI, and the deformed deities of the woods LECHIE (sylvani.) The most ancient name of a god was BOG, from BAG, rich, *powerful.* Rivers were called by this name, which was also assumed by their princes. The word BOG was sometimes pronounced BOJE, as is the case at this day in some of its inflections. The following facts establish the identity of the Sarmatae and Slavi.

When the Huns, joined with the Alani, burst in upon the Goths, A. D. 375, Hermanric died, and his successor Widimir soon after fell in battle. Alatheus and Saphrax, princes of the Ostrogoths, retreated slowly towards the Danaster or Niester, and approached the Danube; but Athanaric, judge of the Visigoths, made a stand, till the Huns crossed the Danaster. (Vide Ammianus Marc. XXXI. c. 3 and 4.) Then "eum stupentem ad impetum primum, amissis quibusdam suorum coegerunt (Hunni) ad effugia properare montium praeruptorum. Quâ rei novitate, majoreque venturi pavore constrictus, a superciliis Gerasi (the Pruth) fluminis adusque Danubium, Taifalorum terras praestringens, muros altius agebat." Athanaric raised this rude fortification for his defence amidst the rough country on the Pruth, and conducted it from the hills down to the Danube. The greater part of the Visigoths deserted him. (Amm. Marc. *ibid.* c. 4.) He tried to open a communication with the empire; but seeing others denied a passage over the Danube, and dreading a refusal, "ad Cauca-landensem locum, altitudine sylvarum inaccessum et montium, cum suis omnibus declinavit, Sarmatis inde detrusis." The Sarmatae were the old inhabitants of that country, from the Sea of Azove to the Ister: they had swallowed up the Scythae of Herodotus. But the Alani had driven them out of the Crimea. The Goths had dispersed them in their way from the Vistula to the Euxine, and had subdued the Rhoxalani, the principal tribe of them. As soon as the Alani and Huns appeared, the Rhoxalani revolted, and their chief joined them. Hermanric caused his wife Sanielh to be torn asunder by wild horses for that revolt. Her brothers Sar and Ammius stabbed Hermanric for that deed. (Jorn. de Reb. Get. c. 24.) Athanaric drove out the Sarmatae from the Carpathian hills, near the source of the Pruth, and took shelter there. The Huns got possession of the plain country, and of as many of the Ostrogoths as had not emigrated towards the Danube; but Winitharic, successor of Hermanric, though obliged to become tributary, was desirous to get from beneath the Hunnic yoke: "Moleste ferens Hunnorum imperio subjacere, paululum se subtrahebat ab illis, suamque dum nititur ostentare virtutem, in *Antarum* fines movit procinctum, eosque dum aggreditur, prima congressione superatur: deinde fortiter egit, regemque eorum Box nomine, cum filiis suis et lxx primatibus, in exemplo terroris, cruci affixit." (Jorn. de R. Get. c. 48.) Winitharic wished to emigrate out of Hunnish reach. He had no resource but to attack the Antes in the mountains, which he did, and crucified their chief Box (Boje,) and many of his nobles. Jornandes affirms particularly, (c. 23, p. 643, Grotii edit.) that the Antes, Veneti, and Slavi, were one people: "Venetos, quamvis armis dispertiti, numerositate pollentes—ab una stirpe exorti, tria nunc (he wrote soon after the surrender of Witigis, king of Italy, to Belisarius) nomina reddidere, id est Veneti, Antes, Sclavi." These nations were partly forced to follow the standard of Attila. When he died, all his subject tribes became free. (Vide Jorn. c. 50.) The Ostrogoths, under Walamir, Widimir, and Theodimir, settled in Pannonia, from Sirmium or Belgrade to Vienna. "Sauromatae vero quos Sarmatas diximus—in parte Illyrici sedes sibi datas coluere." (p. 687.) He mentions Blivilas and Froilas, two leaders of these, probably Blivislaus and

Froislaus. But soon after (c. 54) the kings of the Suevi (Suabians on the other side of the Danube) joined with the Seiri, an Alanic tribe, and Beuga and Babai, kings of the Sarmatae, against the Ostrogoths; "freti auxilio Sarmatarum qui cum Beuga et Babai regibus suis auxiliariis eorum devenissent." They were defeated; and, in return, Theodericus, the future king of Italy, then only in his 18th year, crossed the Danube with about 6000 of his father's forces, (super Babai Sarmatarum regem discurrit) and slew Babai, by surprising the Sarmatae in their settlements. (Jorn. c. 55, p. 694.)

From these, and many other probable circumstances, I conclude with certainty, that the Sarmatae and Slavi were the same people. Box, Beuga, and Babai, in modern Russian, are Boje and Boge (pronounce Boog or Boug,) signifying a strong man or strong being, (God;) and Babai is father, the Papaios of Herodotus, the name of the Scythian Jupiter. The Slavi are the third people who have entered the Ukraine and Crimea, within the memory of historical record. The Cimmerii are said to have been related to the Thracians; the affinity of the Scythae and Sauromatae is established from Herodotus; the identity of the Sauromatae, and of the Antes, Venedi, and Slavi, is proved by facts, a part of which are now adduced; and the language of the Poles, Bohemians, and

Russians, shall be shown to have a relation to the Persic and Indian: and thus a line is traced in the population of Europe.

I am surprised that the writers on Russian or Slavonic antiquities apply the name of Sarmatic to the Finnish tribes, or even to the Alani. See instances of this in Tooke's History of Russia, Vol. I. *passim.* No tribe can be termed Sarmatic, except it have descended from the Sarmatae; and surely the Finni, and their kindred the Hungarians, are not of that race. The Slavonic nations alone have a title to be termed Sarmatic, being the posterity of that celebrated people described by Herodotus, and noticed by Hippocrates and Plato.

The nations on the Caucasian range, including the Abasgi, Lazi, Alani, Zechi, Suatri, Tzani, Albani, &c. ancestors of the Tcherkassi, Georgians, Mengrelians, and others, are a distinct race, nearly allied to the Persians and Indians. I regret that my situation does not permit me to have access to the Armenian language, which has been made known to Europeans by the exertions of the Catholic missionaries.

Note H. p. 56.

The cause of the short sound in neuter terminations is this. All neuters, except masculines or feminines, that have become neuter from use, are plain and uncompounded at the close. They express the object or quality, unconnected with persons or actors. It is quite otherwise, when SA, or A, or perhaps RA, is annexed to these crude words. The new termination coalesces with the word; and as the termination has its own importance as to sense, it receives a proportional attention in the sound. Sometimes the feminine termination becomes short, but it is naturally long. Though, in Greek, TRAPEZA, a table, be short in the close; yet THEA, a goddess; CHARA, joy; SOPHIA, wisdom; and almost all feminine adjectives, are long in the terminations. (Vide Graec. Grammatices Rud. in Us. Scholae Westmonaster, 1683, p. 222.) In Latin, a feminine adjective in A is commonly short; but its correspondent ETA, in Greek nouns and adjectives, shows the oldest practice. Neuter terminations in EN are short; but if the words in AN, EN, or IN, be masculine or feminine; these are long. (Vide Adam's Principles of Latin and English Grammar, 1805, p. 267.) As ES and OS are all long terminations, both because they are frequently in Latin and in Greek contractions. When they are not contractions, they terminate nouns not of the neuter gender. Latin nouns in AR and UR, being neuter, are short at the close; as are neuters in C and L; SOL, SAL, being masculine or feminine, are long.

Note I. p. 76.

Ignorant readers of Homer, Hesiod, Herodotus, and Pindar, believe that these and other ancient writers inserted short vowels in their words, as suited their prose or rhyme. No opinion can be more unfounded. The vowels in such words as EPEESI, dative plural of EPEA, words; CHEIREESIN, with hands; NUMPHAON, of nymphs; OICEEOUSI, they dwell; AIDOIOIO, of the modest man; EEIDON, I saw; ISCHANOON, holding; STETHEESI, by the two divisions of the breast; CALEON, calling; POLEESOI, to towns; are just and proper. They represent the most ancient consonantal sounds, which have been lost in the progress of refinement.

Note K. p. 78.

It should seem that the sigma, the sign of the nominative plural, was preserved before BI, of which ORESPHIN, Iliad, B. II. STETHESPHI for STETHEESI, OCHESPHI for OCHEESI, and others, are examples. The preposition EC, in ancient times, governed the dative, as in Latin. Ec PONTOPHIN, EX PONTO, is found not far from the beginning of the 24th book of the Odyssey.

Note L. p. 116.

The ancient life of Homer, falsely imputed to Herodotus, is not to be considered as totally fabulous. It contains many marks of probability and general truth.

Note M. p. 137.

The old subjunctive ended, as might have been expected, in IM; so duim, duis, duit, duimus, duitis, duint, for dem, des, det, &c.: ama-im for ama-em, ama-is, ama-it.

Note N. p. 148.

The Alamanni have been mentioned in the Introduction to this work. Their dialect approaches the nearest of any to the Visigothic. The verb CWID, to say, the origin of quoth I, he, she, in English; of in-quam-quis, quit, quimus, quitis, quiunt, in Latin, is, in Alamanni, QUED, CHUID, and QHUID. Observe the following phrases, and particularly the inflections. QHUAD IH, said I; QHUEDANTI, saying; ANGIL FORA-CHUIDIT CHUUENOM, an angel foretold to the women; WELA-QUHEDEMES THIH, we bless (well-speak) thee. Observe the coincidence between the termination of the Alamannic first person plural, and the Greek LEGOMES, we say, and ELEGOMES, we were saying. The verb to come is, in Alamannic, CHUEMEN, QUHEMEN or QHUEMEN: QUHAM IH is I came; CHUEM-AN-ER is one who has come, a stranger, from CHUEMAN or COMEN, to come: AFTAR-CHUMFT is *posterity*, an abstract noun; NA-GHUNFT is succession or on-coming; but CHUMFT-IG-ER is venturus, he about to come. The Teutones formed first a preterite noun; as CUMED, came; NUMED, taken; HAFED, held; WENDED, gone; which they contracted into COMT, NUMT, HAFT, WENT: to these they added IG; COMTIG, NUMTIG, HEFTIG, WENTIG, come-having, take-having, hold-having, go-having; or, according to the well-known import of IG as a verbifying particle, come-making, take-making, hold-making, go-making. They joined ER, which, in their dialect, either served as a consignificative of quality, or of personal agency. Hence CUMTIGER, NUMTIGER, HAFTIGER, and WENTIGER or WENDIGER, signified he about to come, to take, to hold, or to go. Observe that ER in lectur, amatur, doctur, is a consignificative of making or quality, not of person. LEC-T, read, or the reading; LECT-IG, read-make; LECT-IG-OR, pertaining to, or rather performing the work of reading. Thus AMAT-IG-OR, going on to like or love; DOCTIGOR, going to teach. The first part of this process is quite the same with the formation of the second future in Greek, only the TA is not inserted, because the abbreviated verb is preterite, by original use, without TA. Thus SPAR-IG-O, I shall scatter or sow; TRAP-IG-O, I shall turn; LIP-IG-O, I shall leave; PLAC-IG-O, I shall plait. SPAR, TRAP, LIP, PLAC, are equal to spread, turned, left, plaited. IG is the word signifying act or do;

AG-O, I act, in all the ancient dialects. By attenuation, these are SPAR-E-O, TRAP-E-O, LIP-E-O, PLAC-E-O; and, by contraction, SPARO, TRAPO, LIPO, PLACO. So, in Latin, AMAT-E-OR, LECT-E-OR, AUDIT-E-OR, become AMATUR, LECTUR, AUDITUR. The addition of OS-A-OM discriminates the agents. If it had pleased the speakers who formed the language, these might have been AMAT-SA-OR, or AMATSERUS, &c. with nearly the same sense, though less simplicity of composition.

Note O. p. 150.

Deponent verbs are particularly active in their application, though naturally of a character which did not take an accusative. ORDIO-R is properly I begin to or on myself; but the easy transition to I begin for my part *something*, is obvious. The philologist may balance LOCUTUS, said, neuter and alone, with LOCUTUS HAEC, said these things; FATUS TALIA, spoken such things.

Note P. p. 151.

Exemplification of the nine consignificatives from Latin nouns and adjectives. Observe that every noun is an adjective of one termination.

1. A or AG, IG, OG.

GEN-A, CINN, the jaw; AL-A, IR-A, SPIC-A, UND-A, RUG-A, SER-A, MOR-A, OCC-A, CALTH-A, from CIN, chew; AGL, fly; IGR, excite, vex; SPIC, point; WAND, move, roll; RUG, wrinkle; SER, join; MOR, hinder; AG, work, Saxon EGA, a harrow; GEAL, yellow. FIL-IX, PUL-EX, RAD-IX, NUTR-IX, ARX, PAX, VERTEX, LEX, REX, SENEX; from FIGL, a wing; FLIG, a fly or flea; RAGD, a root; NUD, bring up, lead; AR, a height, or AR, a keep or fort; PAC, fixing, agreeing; VERT, turn, the turn; LEG, lay down; REC, extend, stretch, direct; SINN, old; and IG, have, possess, act. Observe PAX, LEX, REX, PULEX, are from PAG, LAG, RAG, and FLIG, radicals; only REC and PAC are secondary. *

Note Q. p. 166.

The Teutonic dialect abounds in verbs similar to these species. I bask, I task, I ask, I frisk, I whisk, I risk; from BAG-SK, heat, or make warm; TAGSK, appoint, make an appointed work; ACSK, get knowledge or information, seek information; FRIGSK, from FRIG, move or run; WHIGSK, turn quickly, from HWIG, turn; RIGSK, a running, a run, an adventure; not to mention WAGSC, wash; WENSC, expect, wish; DRENCSK, give a drink, drench; from WAG, supple or wet; WEN, think, imagine; and DRENC, a drink. The verbs HOPETTAN, to skip or hop; SWORETTAN, to breathe hard, or snore; GRYMETAN, to growl; LIGETTAN, to flash light; are examples of an order of Teutonic verbs analogous to that of salto, or saltito, anhelito, fre-

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* The author no doubt intended, but has not proceeded farther in this exemplification.

mito, corusco, in Latin. To quote LUFIGA and LUFIA, I make love; MUNIGA, I put in mind; THRAGIGA, I twist or throw; WAEGIGA, I carry, convey, wear; WENDIGA, I turn, or move back and forwards; which are generally contracted into LUFE, MUNE, THRAGE, WAEGE, WENDE; is sufficient to mark the class of am-o, mon-eo, torqu-eo, veho, and ven-io. I sadden, I darken, I enliven, I quicken, I enlighten; which either mean I become sad, dark, living, quick, light; or I make so, which is the true power of NA; exemplify the class of BAENO, I go; CHALEPAENO, I vex; PHAENO, I shine, or I bestow light; MAENO, I become, or I continue mad; DAINO, I feast; and the like; from the ancient BAG, go; GALUPS, grievous, vexatious; FAG, shine; MAG, be moved in mind; DAG, to divide meat. In short, there is not any order of verbs in the classic languages, of which there is not a similar one in the northern dialects; though, perhaps, not so extensive in point of words. The orders here specified are quite common in the Teutonic.

Note R. p. 222.

Some observations on the similarity of the old Persic and the modern Sanscrit names, have been made in the text. The words MITHRA, mother; MITHRAH or MITHRAS, the sun; SVACO, a bitch; ANGAREION, posting, pressing on in the race; MITHRADATTAH, the herdsman of Astayagah; and the names ending in MENAH, as Artamenes, Spitamenes, and the like, require special attention. An essay on the names of the old Persians, by a Sanscrit scholar, would be an accession to philology and history.

The learned Anquetil du Perron found and published two short vocabularies of the Zend and Pehlvi. These are the names of the two languages spoken in ancient Persia. The Pehlvi, or Pahalavi, was a corrupted Assyrian, which the Persians received from their masters of Nineveh and Babylon. They evidently derived from those ancient districts their philosophy and theology, that wild and sublime mixture of ancient truth, subtle ontology, and absurd speculation, which has been for thousands of years established in India, disseminated over Europe, and admired or despised, according to circumstances, in every school of moral science. The Zend, a term signifying popular, general, or native, from JAN, generate, whence JANATA, the people, or mankind, was the ancient and genuine Persic. It was long spoken by the mountaineers, though discouraged, and formally prohibited.

When I first met with the vocabularies of the Zend and Pehlvi, published by Du Perron, I had some suspicions, very necessary in such, and indeed in all inquiries, that the Zend was the production of some impostor, who wished to impose corrupted Sanscrit on his readers for obsolete Persic. All doubt was soon removed by considering the Pehlvi. A native of Surat may forge from the Sanscrit and Arabic, but his acquaintance with Chaldee is a rare occurrence. I am satisfied that these lists are genuine, not only from the consideration now mentioned, but likewise from a variety of philological reasons, discoverable in single words in them. I have not the Sanscrit language completely before me: I cannot therefore illustrate every term by its assistance. The following selection, correspondent with my resources, will establish the point in view—the identity of the old Persic and Indian. I have taken the liberty of changing the French SCH into SH. Many of the Pehlvi terms are pure Zend, not Chaldee. There is scarcely any Chaldee in modern Persic.

Of the Zend numerals, BESH, two; DO, two; THRE, three; THRIANM, third; TCHETHRO, four; KHSHOUS, six; DESHMEHE, the tenth; NECOMEHE, the ninth; are related to UBA, or BA, *both*, with SA, added; DWI and DWO, two; TRI, three; TRITIYA and TRITIYAMA, third; TCHATUR, four; SHESH, six. Observe, that, in Western India, SHA or SH is frequently sounded KH. Vide Wilkins's Sanscrit Grammar, p. 10. Remark also, that this sound of Sanscrit words in SH runs throughout the modern Persic.—DASAMA, or DESAMA, tenth; NAVAMA, ninth. The word TRIAMA, or TRIANAMA, third, seems to have existed in old Sanscrit. The modern

Persic numerals are clearly derived from the Sanscrit, or, what is the same, the Zend. See Jones's Grammar, p. 91, 4th edition, London, 1797. YEK, one; DU, two; SEH, three; CHEAR, four; PUNJE, five; SHESH, six; HEFT, seven; HESHT, eight; NUH, nine; DEH, ten; are in Sanscrit, (see Wilkins' Grammar, p. 521,) EKA, one; DWI, two; TRI, three; CHETUR, four; PANCHAN, or PANTSHAN, five; SHESH, six; SAPTAN, seven; ASHTAN, eight; NAVAN, nine; DESAN, or DESAT, ten. Here note, that the Persians, in many other words, use SH for the simple Sanscrit S. The Hindoos have three sounds of S; one simple like our own in same; one hissing, formed by pronouncing simple S, while the tongue strikes the fore part of the palate; one also like our SH in shoe; but often, in Western India, articulated KH. Though this last be generally articulated like SH, it properly consists of S, pronounced in the back part of the mouth, at the opening of the throat, in a way similar to strong H, a loud hissing H; something guttural: hence it became in Persia K-H, guttural, S-H and K-H, guttural, being very much alike. The river which divides Persia and India was called originally SYANDU, or SIANDHU, the runner, the stream; the water, from the Sanscrit SYAND, and Teutonic SWIND, move quickly. The Persians pronounced this word HINDU, according to the practice of their dialect, which said HEM for SAM; Teutonic and Sanscrit, SAMA, and Greek HAMA, together: HEFT for SAPTA, seven in Sanscrit, HEPTA in Greek, and SEPTEM in Latin; HER, all, for SAR, in Sanscrit, all or every; DEH, ten, for DES, the radical of ten in Sanscrit. The Persic ordinal numbers, like the Sanscrit, end in MA. In modern Persic, CHEHAREM, PUNJEM, SHESHEM, HEFTEM, HESHTEM, NUHEM, DEHEM, correspond to CHETURTHA, PANCHAMA, SHASHTA, SAPTAMA, ASHTAMA, NAVAMA, and DASHAMA, fourth, fifth, sixth, seventh, eighth, ninth, tenth, in Sanscrit. The philologist will recollect, that the consignificatives DA and MA, done and made, are used in these words. Thus, FEDWAR, four; in Gothic, FEDWARDA, or FEDWARTHA, done into four, and by contraction FEOWERTHA, fourth; THRI, three; in Gothic, THRI-DA; the thrid, in Scotish and Saxon; third in English. TAIHUN, ten; in Visigothic, TAIHUNDA, tenth. The use of MA, make, was common in such cases in all the dialects; so FORA, in Visigothic and Anglo-Saxon, before, present in place, and before in time; by applying MA, becomes FORMA, having the quality of FORE, that is, first, ancient, prior. With RA we have FORMA-RA, former, a common English word. The Latin primus, ultimus, and all adjectives in MUS are formed by MA. Primus is from PRI, before; ultimus from ULT, beyond or behind. All superlatives in Latin and Sanscrit, which end in MA or MUS, have also this origin. The Persic SE, three, is from SILSE, in Chaldee. In ancient Persic, the ordinals eleven, twelve, sixteen, nineteen, and others, were made like the Sanscrit EKADAS, from EKA, one, and DAS or DASH, ten ; DWADAS, two-ten ; SADDAS, six-ten ; NAVADAS, nine-ten ; but these were corrupted in the revolutionary ages of Persia into YAZ, DUAZ, SHANZ, NUZ, or NAVAZ ; to which, DEH, ten, was added in a tautological manner. The Sanscrit SSAT, a hundred, from DASADASAT, became, in Persic, SSAD ; and SAHASRA, a thousand, was changed into HUZAR.

These observations might of themselves establish the identity of the Persic and Sanscrit ; but it is of use to illustrate this matter fully, that the reader may not admit the fact alone, but also perceive the mode of recovering the whole history of one language by the aid of another. In Du Perron's Vocabulary, we have the Zend DESHENO, the right hand ; ZETE, sufficient ; STREE, a woman ; GHNAO, a woman ; MEDO, wine ; PERO, before ; FREIRE, excellent ; SPEREZE, the sky ; ZESTE, the hand ; REOTSHEN, light ; JARE, or ZHARE, a year ; NEMAN, part, half ; ANA and ABAN, water ; KREZEM, the heart ; NERE, a male ; TRA, season ; ATHER, perfume, incense ; ASP, a chief ; POTRE, in French orthography, POTHRE, a son ; MRETE, mortal ; OS, elevated ; VATEM, wind ; GOSHTE, the ear ; DEHMO, people ; KHROID, hard ; BANTO, dead. These words are pure Sanscrit and Teutonic ; the Sanscrit being the proximate dialect. Their radicals are DESH or DECSH, catch, receive, *take;* DEIC and DECH, in Greek, the origin of DEXIA, the taking hand, and of DECSHINA, the right hand country, the south, or DEKHIN, in Indian: ZESTE, the hand, is also from DESH, take: DESHT is the whole arm; in Sanscrit, DOSH. ZETE, sufficient, is, in Visigothic, SAD; in Greek, HAD; whence HADO, I satisfy: in Sanscrit, it probably is SADHA, from SADH, complete, perfect, though this is not certain: the radical is SWAG, be strong, vehement, heavy, abundant. STREE, a woman, is purely Sanscrit, and quite as common in that language as woman in English: STRE is from STRA, to send out, produce, generate; the same as the Teutonic STREON, produce; of which STRYND and STREON, a progeny, are derivatives. GHNAO is the same as JANA, a bearer, a mother in Sanscrit; CWINO in Visigothic, and QUEEN, a woman, in old English. MEDO, wine, is MEDHA, liquor, in Sanscrit; also MEAD, and honey itself: the Greek is METHU, liquor. In modern Persic, MEST is intoxicated with liquor or the like. PERO, before, is pure Sanscrit: in that language, PURA is before in place and time: PURAS is before; in Greek PAROS; in Visigothic FAURA, FORA, or FAURTHIS; in English fore. FREIRE is from the Sanscrit PRA, before, superior: it is an adjective, formed by joining RA to FRA or PRA. SPEREZE is from the Sanscrit SWAR, heaven, sky, firmament, properly the rolling or moving sky; in Greek, SPHAIRA or SPHAERA; in Teutonic SWAR or SWIR. The Greeks and Persians commonly changed V or W after S into P or F. The Greeks said SPHE for SWE, self; SPHING for SWING, press, squeeze; SPHENDONA for SWINDONA, a sling, from SWIND, to cast; SPHODRA, from SWODRA, accusative plural neuter of SPHODROS, from SWAGD, vehemence; SPHONDULA, a turn or vertebra, from SWONDULA, a turning. The Hindûs preserve the W entire, and the original form of the word. SWUR means any turned rolled object; the rolling heavens, or rolled matter, a globe, a ball. Observe, that GLOBUS is from GLOB, the same as the Saxon C-LEAW, a clue, from LAG, to roll or gather. REOTSHEN, light; in Pehlvi, ROSHNEH; in common Persic, RUSHNA; is from RAJ, shine, dart, light, in Sanscrit. Common derivatives of this radical are ROZ, a shiner, a day, in Persic; and BRAJ, to shine, in Sanscrit. Remark, that RAJ and BRAJ, shine; RAM and BRAM, ramble or play; RIJ, leave; and WRIG, forsake, leave; indicate the conformity of the Indian language to the rule traced in the table of elementary words. JARE or YAAR, a year, is our own word GEAR, through the medium of the Sancrit JAR or JRA, increase in age: the radical is EAC; whence EACER, and GEACER, to increase: ETOS in Greek is EACTS, and ACEN, the preterite participle, gives ANN, a period of time. NEEMAN, half, is, in Sanscrit, NEM, a whole, a complete portion. Like SAM, together, it first signified along with, conjoined with, and then part of any object. ANI and ABAN are both Sanscrit, and very ancient names of water, from AN, go, and AB, a derivative of AG, move. The Teutonic AG or A; the Celtic AN, EAN, EASC; the Visigothic AHWA; the Latin AQUA, illustrate these words. APA is common Sanscrit for water. KREZEM, the heart, is, in Sanscrit, KHRIDHAYA; in Greek, CARDIA; in Visigothic, HAIRTO; in Celtic, CRIDHE; all probably from HWAR, HAR, or HRA, move, palpitate; or HWAR, roll, involve. NERE, a man, is, in Sanscrit, NRA, NARAH; derived, as the Indian grammarians say, from NRI or NAR, guide; but, in fact, from NAG, bring, bear, produce; the radical from which NAR is descended. From NAG, in the sense of working, moving, comes NADA, a running stream; NAD, move in dancing; NRA or NAR, dance, jump; NRA, lead, make go; and many others. The ordinary Sanscrit terms for man are, NARAH, PURUSHA, a male; MANUSHA or MANAVA, a man; JAN, a person; VIRAH, a hero; most of which are similar to NATUS, MAS, VIR, in Latin; and WAIR, FOGA, MAG, and MANN, in Teutonic. IAN is from JAN, to breed; the same as CENN in Saxon; and GEN, or GIGN, in Greek and Latin. POTHRE in Zend is PUTRA in Sanscrit, and PUSER in modern

Persic; all from PA, breed or generate. The most ancient form of PA was PAG or FAG, of which PITA or PITARA, pater, fader, is a derivative. PAD, the preterite participle of PAG, signifies generated; whence PADA, a son, a man; but PADARA is genitor, one who generates, while PUTRA is one generated. MANAVA, a man, is from MAGNA, one generated. DUHITARA, a daughter in Sanscrit, which is DOKHTER in Persic, is from DOHT, generated; the preterite participle of DAG or TAC, produce. MRETE, mortal, is in Sanscrit MRITYA, from MRI, die: in Visigothic, MAURTH is violent death, from MAG, crush, bruise. The word is found in Celtic, Gothic, Latin, Slavonic, Persic, and indeed every where in the East or West. TRA, season, is from DRU, run; in Teutonic THRAG. In Anglo-Saxon THRAG means the time that runs, the present moment, also a *course* of time. In a trice is still used for IN AN THRAGIS, or AN THRAEGS, in a short period of time. ATHER, perfume, should be pronounced ATER; for the French write TH for TT, or double T: this word is from AT, breathe, in Sanscrit; and is quite the same as ODOR in Latin, and ATMOS in Greek. Os, elevated, is in Sanscrit UCHCHA, from WAH, lift up. VATEM, wind, is in Sanscrit VAT, in corrupt Persic BAD; from WA, blow, agitate, a primitive verb; on the senses of which the Sanscrit diffuses very ample light. GOSH, the ear, is OGSH; not so common in Sanscrit as in

Celtic and other dialects. It is OUAS, or OUATS, in Greek; ODH in Celtic; OOR and EAR, for OGER and EAGER, in Teutonic. The form GE-OSH is quite intelligible, even to a beginner in philology. DEHMO, people, is from DA, breed or produce; DEMOS in Greek; and THEOD or THIUD in Teutonic. Its signification is tribe or race, genus, or gens. KROID, hard, is almost English: it is HARDU in Visigothic; and I believe HRAD or KRAD in the Sanscrit dialect, though I have not seen the word: the radical is HRA or HAR, hit, hurt, be harsh. BANTOO is a word of Sanscrit form, which signifies struck, beaten, slain, killed.

In Du Perron's Vocabulary the Zend verbs BEREETE, he carries; VAREETE, it rains; VETCHE and GOBESCHNE, to speak, deserve particular attention, as they are specimens of the ancient language, in no respect like the modern Persic conjugation. VAREETE and BEERTE are both Sanscrit in meaning and in form: they are reciprocals or deponents from VAR, be wet, or give (VARI) water; and BHRI or BHAR, bear, carry, support. Vide Wilkins's Sanscrit Grammar, p. 46, and p. 200. VARI, water, in Sanscrit, gives VARAYATI, he gives, or it gives water; and VARAYATE, it gives water by or for itself; in Latin, pluitur. BHRA, bear, commonly has BIBHARTTI, like to TITHESI, it puts, in Greek; but BHARAYATI in the active voice, and BHARAYATE in the reciprocal or deponent form of the active, seems to have been used in the early ages. VETCHE, to speak, is in Sanscrit VETCH; the same as GOBESCHNE in Pehlvi; from GAB or JAB, in Sanscrit, to speak; like to GAB in Anglo-Saxon. VAC, VEC, or VAG, are genuine Teutonic radicals; of which WOTH, eloquence; VATES, a speaker; VOX, the voice; WORD, from WOR, a thing spoken; VERBUM, a thing spoken; and many similar derivatives; occur in Latin and Saxon. The radical is WAG, lift the voice, cry, shout, speak in a loud manner. VAD, VACH, and VAJ, are common in this sense in Sanscrit.

Other Zend words are KHSHEIO, a king; in Persic SHAH, in Sanscrit SHAHAH, a governor, from SHAH, sway, direct; ABESTA, language, probably from AV, speak; DKEESCHO, lawful, right, from T'HIK; in Greek, DICA: KEIE and KO, *who;* EDE, if, in Sanscrit YADI; EOROUED or AROWAD, famed, from RU, cry; EOSHTRE, the lip, from ASYA, the mouth, in Sanscrit, in Latin OS; ASP, a horse, from ASVA; KHORE, eat; in Sanscrit GHRA, whence GHAR: the modern Persic is KHORDEN, to eat; KHOREM, I may eat. Of this word, and MARD, a man, is compounded MARTICHORAS, the man-eater; an epithet of a beast, described by Ctesias. He lived in the age of Xenophon at the court of Persia.

The vocabulary of the Pehlvi shows, that many of its words were of Chaldee origin, though they seem to have been declined like Persic or Sanscrit. Some of that list are as purely Zend as those which are so termed. Of the Chaldee race may be enumerated MALHE, a king; DAMMA, blood; SANAT, a year; ANSHOTO, man, AB, a father; BITA, a house; BANOI, a woman; TOUG, smoke; TABNA, straw; TIN, a fig; REMANE, a pomegranate; ZAKAR, a male; SHAT-META, a boat; MALAHI, salt; LESAN, the tongue; KUMRA, a sheepfold; of which the derivation must be evident to any Arabic or Hebrew student. The Pehlvi, perhaps, got its name from being the language of the people along the coast or side of the Euphrates: it seems to have been an impure, though fashionable, dialect of the Chaldee; the loss of which is not so important, as it was not the native tongue of the empire.

The modern Persic is Sanscrit, humbled and corrupted in a high degree. It is simple, elegant, and perspicuous; but, at the same time, not capable of greater powers of expression than those which genius may impart to any dialect, however defective by nature. The mixture of Arabic, with which it is now compounded, is productive of new terms; but it has weakened the system of the language, by introducing a number of phrases or circumlocutions, which answer well in prose, but destroy that flexibility of poetical diction, so necessary in works of imagination.

Sir William Jones, whose early and profound knowledge of Persic did honour to his country, imputed the harsh form of the Persic infinitives to that corruption which succeeded to the Arabic conquest. His opinion on this subject may be seen in his Grammar of this language, p. 57, of the edition 1797. It is now evident, that these infinitives, like those of the Sanscrit, had assumed an irregular form much more early; proofs of which shall be given in the course of this chapter. Every anomaly in Persic may be illustrated by the Sanscrit; all the adverbs and other indeclinable words can be recovered, in their original form, by comparison of the two dialects; and as the Slavonic is an ancient Persic or Median variety of the general tongue of Asia, we are enabled, by examination of the three together, to discover their common properties, and to trace their affinity with the Greek, Teutonic, and Celtic.

Note S. p. 227.

The alphabet arose from hieroglyphical paintings; but much knowledge must have been necessary to ascertain the number of simple sounds, and to apply characters to denote these. The names ALPH, an ox; BETH, a house; GAML, a camel; DALTH, a door; WAW, a hook; CAPH, the grasp of the hand; LAMB, a sharp instrument, a spit; SAMCH, a support; AIN or GAIN, an eye; RESH, a summit, a head; SHIN, a tooth; show clearly that the first letters were pictures of visible objects, of which a rude representation may be still discovered in the most ancient Phoenician alphabet. The Chaldeans used that alphabet very early, and contracted the letters of it into those forms current as the modern Hebrew, and particularly found in Chaldee inscriptions. The Persians adopted the Chaldee alphabet. From Babylon or Persia it was transferred into India, where the arrangement of the letters was changed, but the forms evidently retained.

The Chaldee alphabet consisted of twenty-two letters; ALPHA, BETHA, GAMLA, DALTHA, HE, WAW, ZAIN, HETHA, TETHA, IOTHA, CAPHA, LAMDA, MIN, NIN, SAMCHA, AIN, PHE, SSADDI, KOPHA, RESH, SHIN, TAU or THAU. These were consonants, not vowels; for ALPHA, or A, was pronounced like the H in the English words history, high, house, by effeminate speakers, who scarcely articulate the aspirate, but yet aim at it; IOTA was pronounced as Y in yacht or yield; WAW like W in wave; and AIN like a guttural G, not hard, but similar to H. The short vowels were never written. By custom, however, ALPHA with a short vowel A pronounced before or after it, came to mark A long; WAW, with a vowel O before it, came to stand for OW or O long, as in the English word bow. If the O or U came after it, it became WU or WO, and then U long. IOTA, or Y with vowel I, came to mark I long; but if vowel A stood before it, the combination sounded like AI or EI. The Samaritans in after ages made some rude attempts to express the vowels by the consonants ALPH, WAW, YOD, and GHAIN. The system of punctuation was invented by the Syrians, who wrote the Greek vowels above or below their consonants. The Jews and Arabs borrowed this method from the Syrians.

The Phoenician letter HE was articulated like H in home or house; ZAIN like Z in zeal; HETHA like a very strong H. THAU was pronounced like TH in Chat-ham, the T being simple, and the H hard after it, but not like TH in thing. TETH was articulated like a very strong T or TT, with a forcible impulse on the palate, and farther back on the palate than our T. The Greeks write this letter with THETA, which they pronounced, not like TH in thing, nor like TH in them, but like T, and H close after it. SSADDI was likewise not a common S, like SAMCHA; nor pronounced like S-H or SH, as in shape; but a strong hard S, uttered with an impulse on the palate, while the sibilant sound passed from the organs. PHE was sounded like PH in Top-ham, not like the Greek PHI or F. This aspirated P was written by the Greeks PP, as in CAPPA and COPPA.

When the Greeks received the Phoenician alphabet, they rejected the guttural sounds of those consonants which most nearly resembled vowels, and used the character, not for an aspirate, but for a vowel. ALPHA and YOTA became A and I; HETHA became ETHA, or E long; HE became E; GHAI or GHAIN became O or OE. The aspirates HE and HETHA long maintained their proper sound. SIMCHA became SIGMA, with the sound of X. The hard SSADDI was applied only as a numeral, and its name corrupted into SAMPI or SANPI. SAN, the sibilant S, was a sound which the Greeks could not utter. They, however, retained the character, and dismissed the name SAN, instead of which they ignorantly called this letter SIGMA. When the alphabet was first used in Greece, O or OE expressed the diphthong OU, and the long vowel O. HE or E served for EI and for E long. KOPPA, VAU, and SAMCHA, were not employed, but as numerals, except in one case, in which V or W actually required a separate character. The old Greeks said WOICOS, WAN, WOPS, WOUROS, WAROS, WEPO, and the like, for OICOS, a house; AN, not; OPS, a voice; OUROS, water or urine; OROS, a border; EPO, I say. Some dialects retained the W in these and similar words, and preserved the original sound of them, by using WAW under the improper name of DIGAMMA.

In an opposite district of the world, the Indian tribes seem to have received the Chaldean religion and literature, probably about the same time. If the nations along the Indus were eminent for their knowledge of astronomy and philosophy, this must have been after they obtained their alphabet, which consists of fifty characters, made up as follows. They assigned ALPHA YOD and WAW to express A very short, I short, and U short. The Sanscrit A resembles our E in the words her and further. It is, indeed, both in figure (examine the Chaldee and Samaritan alphabets, in Bernard's Table, edited by Morton, 1759; and the Sanscrit alphabet, engraved in the Introduction to Halhed's Code of Gentoo Laws, Lond. 1776) and in sound, nearly the same as in the Phoenician alphabet. I, in the Sanscrit character, as likewise U, are exactly YOD and WAW in the running Chaldee; only they are suspended by a thick stroke to a long line, which goes from the first to the last letter of every word. All the characters hang from this line; and the stroke, which joins some of them to it, has become to the eye an essential part of them. The use of the line drawn through, or touching the heads of the letters, is perceived in the Arabic Saracen alphabet in Morton's Table. It is a clumsy sort of device, to keep the letters all equal above. By writing these three vowels in a doubled state, and contracting the figure a little, they produced A, I, U, long. The vestiges of reduplication are quite apparent at this day, particularly in U and I. They next took the round figure GHAIN, in Chaldee pronounced AI or OI, with an incipient guttural sound; and annexing to it the abbreviation of I short and I long, they produced the diphthongs AI or AE, and AĪ, which sound in English, the first like E in there, or AI in hair; the second like I long in fire. By fixing an abbreviation of U short and U long over ALPHA redoubled, they obtained AŬ and AŪ, which sound like our AU in words from the French; that is, the one like O long, and the other like OW in how. These are the pure vowels. But the Bramins thought that there was something vocalic by nature in R and L, especially before I: accordingly, they compounded the figure of I short with R, which made RI; and abbreviated double R, in union with I, which stood by allotment for RĪ. They also joined the abbreviated forms of RĬ and RĪ to the consonant LAMBDA, which expressed the sounds LRĬ and LRĪ. The LRI in *already*, and the RI in *righteous*, would in Sanscrit be marked each by a single character. RITA, in Sanscrit, is in English *right;* so near do the languages of the East and West approach one another.

The forms of the Chaldee letters are still more evident in the consonants. The Sanscrit KA is plainly KOPHA. GA and JA are only varieties of GAMLA. CHA is obviously the Chaldee CHAPHA. TA and DA hard are the one from TETHA, and the other from DALTHA; or perhaps from TETHA lengthened, to show that it was doubled. TA simple is most evidently THAU, joined by a stroke to the upper line. DA common is DALTA, written in the current Chaldee hand, which resembled the modern epistolary Hebrew used by the Jews. PA is the Chaldee PHE. BA is BETHA, joined by a stroke to the upper line. MA, RA, and LA, are plain Chaldee, only RA is written in a current hand, and less bent than in the Chaldee; and LA is laid on its side, and connected with the upper line, in that position which suited better with such an arrangement than if it had been perpendicular. YA and WA are the Chaldee JOD and WAW, modified a little, to distinguish them from the vowels I and U. SA is plain SAMCHA; but the strong or sibilant SA is a compound of S and of H. The middle SHA seems to be a modification of the simple one which follows it. The letter HA is like the Latin H, from HETHA. In Mr Halhed's engraved alphabet it is written very fairly; and I refer the reader to his plates of the Sanscrit and Bengalee, at p. xxiv. of the Gentoo Code, rather than to the printed Sanscrit, which is less expressive of the true forms of the letters. The graver is always more certain than the hand of the artist in delineating minute varieties. There are three, or even four forms of NA or N in Sanscrit, each appropiated to stand before a particular set of consonants; for instance, plain N, directly from the Chaldee NUN, before simple TA and DA; but the same N *redoubled* and pronounced, as in MINION or GN in Italian, before CH and J; nearly as in the English word haunch, only the CH is like

CH in church. Another form of N, verging upon that of D hard, stands before K and G. It is articulated thickly, like N before G in king, or like ANG nasal.

The hard Sanscrit D and T are pronounced by turning the tip of the tongue against the palate, far back, so as to produce a hollow thick sound of these letters. They are, on that account, called cerebrals by Mr Halhed. The hard D in Bengal is sounded like a dull thick R. So LA*D*KA, a boy, a lad, becomes LA*R*KA or LURKA. We may trace the origin and nature of the thick hard D in the preterite participles of verbs, which, like the Visigothic, end in TA. The verb PUR, fill, has both PUR*NN*A and PURITA, filled. The latter is quite regular. Generally a contraction takes place. Though the Latin poscitum and lavatum, to ask and wash, be regular; yet lotum, doctum, and lectum, are contractions for lavitum, docitum, legitum. In Sanscrit we have not GUHITA, hid; LIHITA, licked; NAHITA, knotted; WAHITA, wrestled, wauchled, laboured; LUHITA, loved, desired; and the like; but we have their contractions GU*DH*A, LI*DH*A, NADDHYA, WA*DH*A. The guttural H acts in articulation on the T, and brings it, as it were, into the throat. There is a guttural N allotted to stand before hard T and D. It is exemplified in the word *N*AM, which is the same as the Greek

GNAMPTO, I bend, bow, and consequently do homage to, which is the Indian sense.

The Sanscrit KA, GA, CHA, JA, TA, and DA simple, PA, BA, MA, YA, RA, LA, WA, SA, HA, sound like the two first letters in cur, gull, church, just, turn, done, pun, bun, must, yurr like a dog, lust, wort, sun, hurdle; K, G, CH, J, T, D, P, B, take an H or aspirate after them, which is heard as in Packham, Brigham, Rich-house, Bridge-ham, Whiteham, Lidham, Pop-ham, and abhor. The aspirate must be uttered closely after, and with the consonant. The hard T and D have also each an aspirate, and are noted in this work, in Italic letters, *T*, *D*, T'H, and *D'H*. The *N* allotted to them is also printed in Italics. The simple S is printed and pronounced as in English; but the sibilant S, which in Sanscrit consists of simple S and H, which heightens its sound to SS, as in hiss, is printed in Italics. The SHA, which in Sanscrit is a guttural S *redoubled*, as its figure shows, is pronounced and printed here as SH in shoe. In Western India and Persia it was pronounced K-H; the K being articulated in the throat, and terminated with the hiss of H. This is the true sound of KHAN or KHAGAN, a leader or chief; most probably from the Sanscrit *SAH*, govern; in Gothic SWAG, sway or manage. In old Zend it was written KH-SHEIO, a king. See Du Perron's Vocabularies.

Such is the history of the alphabet, which in India is said to have been delivered to the people by Brihma, or the Creator of the World, and which is there called Devanagari, from its having been the vehicle of the language of angels. See Halhed's Preface to the Hindoo Code, p. xxiv. That excellent scholar, to whom Indian, or rather European literature, is much indebted, both for practice and example, wanders, and is absolutely lost, in the palpable darkness of Indian antiquity. His speculations in the same work, on the Hindoo Religion and Mythology, are elegant, but altogether in the style of a man, who is so transported with the variety of a new world, that he believes all that he hears. The Indians are, notwithstanding, a very ancient people. Their mythology and manners are those of Chaldea, Egypt, and Persia, in ages long since obliterated. It may be judged, from that very fact, how valuable their monuments and history are in tracing the progress of society and human knowledge. Admitting that they received the alphabet very early, it is certain that they received it from the Chaldeans. The Chaldee, not the Samaritan alphabet, is the base of the Indian. Were it asserted, that they may have cultivated astronomy without alphabetical assistance, the answer is, that such scientific pursuits are rarely followed without literature enough to support them. Hieroglyphics have not been generally found in India. The Brahmins ascribe their alphabet to God, a proof of their opinion as to its antiquity. Can we be censured for indulging a scepticism as to the conclusions of Bailly, in his Astronomie Indienne, which impute to the Hindoos a proficiency in astronomical science, at least 3000 years before our era? According to Larcher, Chronologie d'Herodote, Tom. VII. Pelasgus, son of Niobe, the conqueror of Arcadia and Thessaly, the father of the Greek emigrations, was born A. C. N. 1927; the Assyrian empire commenced A. C. N. 2057; the first Graeco-Italian colony was founded A. C. N. 1837; Sidon was built about A. C. N. 1730; Cadmus, who brought the alphabet into Greece, was born at Tyre 1580; and Moses, the oldest writer, was born in Egypt A. C. N. 1611. The alphabet was undoubtedly invented a considerable time before the birth of Moses, not in India, but in Egypt; and, above all, the evidence of its Phoenician origin is the most probable of any. The letters suit the Phoenician or Hebrew language; their names are Phoenician; other nations received them from the Phoenicians. Moses wrote in the Phoenician character, of which the Chaldee is a less genuine and less original variety. The foundation of Babel, the temple of astronomical science, is placed only 2247 years before Christ. Abraham left the worship of the heavenly bodies, and his native country of Chaldea, according to some chronologers, A. C. N. 1921. With respect to all these computations of dates, they rest both on sacred and heathen authority; and supposing, which is equitable in discussions of this nature, that Moses had no other information except the traditions of his family, of the Egyptian priests, of the Arabs with whom he lived in the desert; are not his very limited chronology of the world, his accounts of the first ages, and his situation, which might have tempted him to relate wonders as to the antiquity of his ancestors, much more calculated to inspire rational belief than the fables of the Indians, who pretend that they received their alphabet from God some millions of ages since, and who have, it is to be feared, no records whatever of equal antiquity with the Jewish books? I am altogether of the same opinion with the author of the excellent and scientific defence of Bailly's work, to be found in the Edinburgh Review, No. XX. p. 453—471, that we ought to continue our inquiries in this subject, unabated by scepticism, or prejudice towards either side of the question, till the literature of India put it in our power to decide it with certainty. There can be no doubt as to the cultivation of astronomy and natural philosophy among the Brachmanes, at least before the age of Alexander the Great. What actual progress they had then made in those sciences, cannot be so easily determined. Their theology, and the system of morals and society connected with it, appear at that period to have been completed. For most of the fundamental doctrines of the modern theology of India may be found in Plato; particularly those of the Trinity, of the emanation of all things from the Deity, and their return into his substance; together with a variety of opinions quite the same with those maintained by the Brachmanes. He appears to have derived all these from the Chaldeans, in the fragments of whose theology, preserved by Pletho and Psellus, (vide Joannis Clerici Opera Philosophica, Tom. II. p. 324; Amstelod. 1704,) we plainly discover the original source of the Indian religious system. Porphyry, in his Life of Pythagoras, says, that this philosopher learned from the Magi, that Oromazes (in Chaldee, shining light) had a body like light, and a mind like truth; a beautiful description of Him whom the Bramins (in their Preface to the Hindoo Laws, translated by Halhed, p. 39) call "The Principle of Truth, *who*, having first formed the earth, and the heavens, and the water, and the fire, and the air, produced a being called BURMHA, the DEWTAH, for the creation of all beings, (DEWTAH is that to which all offer their worship;) afterwards he created the Bramin (BRAHMANAH) from his mouth, the CHEHTEREE from his arms, the BICE from his thighs, and SOODER from his feet; and he ordered BURHMA to complete the other creations, and to settle the several employments respectively, of the BRAHMIN, the CHEHTEREE, the BICE, and the SOODER, that he had created; and he committed the government of all beings to BURMHA. BURMHA, according to order, produced in the world mankind, and beasts innumerable, and birds, and vegetables, and all inanimate things, and serpents of all kinds and varieties, and piety, and morality, and justice, and continence, and lust, and anger, and avarice, and folly, and arrogance, and drunkenness." The First Cause is called by the Indians BRIHM.

Note T. p. 286.

Sanscrit nouns are regular in their cases, excepting that variety which necessarily arises from contraction, when nouns, terminating in vowels or soft consonants, unite these with the different consignificatives of the cases. The nominatives are often contracted, like ODOUS, POUS, LEGON, for ODONTS, PODS, LEGONDS, in Greek; and HONOS, AESTAS, DENS, for HONORS, AESTATS, DENTS, and the like, in Latin; but the word recovers its form in the other cases. The Greek NAUS, the Latin NAVIS, and Visigothic NOTS, a float, a boat, is in Sanscrit declined NAUH, a boat, *feminine*; accusative, NAVAM, a boat; NAVA, with a boat; NAVE, to a boat; NAVAH, from a boat; NAVAH, of a boat; NAVI, in a boat, or on a boat: plural, NAVAH, boats; accusative, NAVAH, boats; NAUBHIH, with boats; NAUBHYAH, to boats; NAUBHYAH, from boats; NAVAM, of boats; NAUSHU, on boats: the vocatives are like the nominatives. BHUH, the earth, feminine; from BHAV, live, dwell, inhabit, be; follows the same method, only contracting or expanding its form, according as suits the sound. Its accusative is BHUVAM, the earth; BHUVA, with or by the earth; BHUVE or BHUVAI, to the earth, &c. In the plural, it makes BHUVAH, earths; BHUBHIH, with or by earths; BHUBHYAH, to earths. PITA, instead of PITRA, a father, has in the accusative PITARAM; instrumental, PITRA; dative, PITRE; ablative, PITUH; genitive, PITUH, contracted for PITRAT and PITRAS; locative, PITARI; vocative, PITAH: the dual cases are PITARAU, PITARAU, PITRIBHYAM, PITRIBHYAM, PITRIBHYAM, PITROH, PITROH, PITARAU: the plural cases are PITARAH, PITRIN, PITRIBHIH, PITRIBHYAH, PITRIBHYAH, PITRINAM, PITRISHU, PITARAH. Whoever wishes to trace the history of this, and of all other Sanscrit nouns, may first compare with it the Latin and Greek, and then the Visigothic; taking care to form each noun according to the analogy of the language: pater, patris, patri, patrem, pater, patre; patres, patrium, patribus, patres: in Greek, pater, pateros, pateri, patera, pater; dual, patere, pateroin; plural, pateres, pateron, pateressi, pateras. The Visigothic declension of FADER, or FADOR, must be drawn from analogy; for that dialect prefers ATTA to FADOR, which is, however, universally common in all the other Teutonic dialects. Let us inflect FADER in the full and complete manner of the most genuine Visigothic noun, the cases will stand thus: FADERA, a producer; genitive, FADERANS or FADERINS; dative, FADERAMMA or FADERIMMA, by custom FADERIN and FADEREI; accusative, FADERANA or FADERAN; plural, FADERANS, FADERINS, or FADERAS; genitive, FADERANA; dative, FADERAM; accusative, FADERANS. The Goths did not use BA-SA in the dative, but MA, which they added to both singular and plural. Now, it is obvious that the Sanscrit H stands for S, (vide Wilkins' Sanscrit Grammar, p. 31; the Indian scheme of the cases, ib. p. 37; and the scheme of the verb, ib. p. 126;) and, consequently, that PITARAH, fathers, was originally PITARAS; and PITRIBHYAH, to fathers, PITRIBHYAS or patribus. The Greek PATERSI, or rather, as Homer writes it, PATERESSI, was once PATREPHSI or PATREPHUSI, in Latin patribus. The Sanscrit genitive usually ends in ASSYA in the masculine; and AYAH, that is, AYAS, in the feminine singular; the resemblance of which to the Latin and Greek is evident. But it is curious to observe how the plural nominatives in AH, that is, AS, and accusatives in AN and AH, preserve the substance of the ANS, which was the most ancient termination of the nominative and accusative plural. The Greek pateros, pateres, and pateras, are varieties of FADERANS, of a father, fathers. This fact is a general law of all the dialects. The genitive plural, anciently made by joining AG or NA to the plural ANS, dropping the S, is visible in PATRINA, of fathers; PATERON in Greek; PATRUM, or PATROM, in Latin: FADERAN-A, or FADERANA-NA, is the most ancient genitive plural.

By eliding N, and changing S into H, and then dismissing the aspirate, the Latin and Greek tribes said PENNAI for PENNAIH, and PENNAIH for PENNAIS, and PENNAIS for PENNANS, and PENNANS for PENNA-NA-SA, pertaining to a pen; an adjective expressive of the relation of one object to another of a different, or to many of the same kind. They also said PENNIS for PENNAIS, and that for PENNABUS, and this for PENNA-NA-BA-SA, or PENNA-NA-SA-BA-SA, by contraction PENNASBUS. OCHEESPHI, in Greek, stands for OCHEES-PHI, to chariots.

It is instructive to remark the parity of contraction in Greek and Sanscrit present participles. PACHAN, PACHANTI, PACHAT; in Visigothic, BAKYANDS, BAKYANDEI, BAKYAND, cooking, baking; and all participles of this kind, lose the N in many of the cases. Preterite participles in WAN, as KRITA-WAN, KRITAWATI, KRITAWAT, having done, undergo the same elision. KRITAWAN is declined with somewhat more elision than PACHAN, this being regular in the feminine. An example for declining present and future participles in SHYAT, as BHAVISHYAN-SHYANTI-SHYAT, futurus-a-um, may be found in BHAVAN-VANTI-VAT, being; and BHUTAWAN-WATI-WAT, having or had been.

	SINGULAR.			DUAL.			PLURAL.		
Nom.	Bhavan,	vanti,	vat;	vantau,	vantyau,	vanti;	vantah,	vantyah,	vanti.
Acc.	Bhavantam,	vantim,	vantam;	vantau,	vantyau,	vanti;	vatah,	vantyah,	vanti.
Instr.	Bhavata,	vantya,	vata;	vadbhyam,	vantibhyam,	as masc.;	vadbhih,	vantibhih,	as masc.
Dat.	Bhavate,	vantyai,	vate;	as instr.	as instr.	as instr.;	vadbhyah,	vantibhyah,	as masc.
Ablat.	Bhavatah,	vantyah,	as masc.;	as instr.	as instr.	as instr.;	as dat.	as dat.	as dat.
Genit.	As abl.	as abl.	as abl.;	vatoh,	vantyoh,	as masc.;	vatam,	vantinam,	as masc.
Locat.	Bhavati,	vantyam,	as masc.;	as gen.	as gen.	as masc.;	vatsu,	vantishu.	as masc.

BHUTAWAN, in the masculine, resumes the N before T only in BHUTAWANTAM, the accusative singular; and BHUTAWANTAU, the nominative dual; and BHUTAWANTAH, the nominative plural. All the other cases are declined like BHAVAN. In the feminine, N is never resumed; but all the cases of BHUTAWATI resemble those of BHAVANTI. The neuter BHUTAWAT resembles the masculine; only its nominative dual is in WATI, and its plural in WANTI.

Many adjectives, of a participial nature, ending, in the masculine, in WAN, MAN, and AN; in their feminine, in WATI, MATI, ATI; in their neuter, in WAT, MAT, and AT; are inflected like BHUTAWAN and its parts. So MAHAN, MAHATI, MAHAT; in Greek, MEGAS, MEGALE, MEGA, great; from the verb MAH, be great, in Sanscrit; in Visigothic, MAG: GOMAN, GOMATI, GOMAT, possessing cows or cattle, from GO or GU, a cow, all the species of horned cattle; SRIMAN, SRIMATI, SRIMAT, fortunate, possessing fortune, from SRI, running on, going speedily, hence good fortune; LACSHMIWAN, having luck; PUTRAWAN, having a son; BHAGAWAN, having BHAGA, power or wealth, which is reckoned power; are declined like BHUTAWAN.

There is an order of adjectives, formed in I masculine, INI feminine, and I neuter, which nearly follows the same example. Thus, from KAMA, a word, which, in Persic and Indian, signifies desire, are formed KAMI, a covetous man; KAMINI, a covetous woman; and KAMI, covetous, *neuter*.

Note U. p. 291.

See Sir W. Ouseley's Epitome of the Ancient History of Persia, p. 17.

Note X. p. 295.

Persic.	*Sanscrit.*	*Slavonic.*	
Porsiden,	Prashtum,	Prosite,	Ask.
Buden,	Bhavitum,	Bheite,	Be.
Dāden,	Datum,	Date,	Give.
Zisten,	Jivitum,	Jite or Jivite,	Live.
Merden,	Mortum,	Merete,	Die.
Pekhten,	Paktum,	Peche,	Bake.
Taften,	Tapitum,	Tepite,	Be warm.
Istaden,	Sthatum,	Stoyate,	Stand.
Shemerden,	Smaritum,	Smotrete,	Remark, remember.
Setuden,	Stotum,		Praise, lift.
Yaften,	Apitum,		Find, get.

Persic.	*Sanscrit.*	
Serishten,	Srashthum,	Form, create.
Fermūden,	Pra-mantum,	Admonish.
Numuden,	Ni-mantum,	Show.
Sakhten,	Saktum,	Do.
Khorden,	Garitum,	Eat.
Ashuften,	Cshubhitum,	Agitate.
Amden,	Amitum,	Go or come.
Aftaden,	Patitum,	Fall.
Berden,	Bharttum,	Bear, support.
Chiden,	Chitum,	Gather.
Jesten,	Chèshtum,	Seek.
Guften,	Japitum,	Speak.
Tarsiden,	Trasitum,	Hear.
Kestreden,	Stritum,	Spread.
Zāden,	Jatum,	
Zeden,	Cshuditum,	Pound, beat.
Dar, hold.	Dhartum,	
Jisten,	Sastum,	
Griften,	Grahitum,	Take.
Kerden,	Karttum,	Do.
Shenakhten,	Shèshtum,	Understand.
Khābiden,	Swaptum,	
Shetāften,	Sthāpitum,	
Tākhten,	Twaktum,	Twist.
Arazandden,	Arhitum,	
Asuden,		
Amukhten,		Teach.
Amikhten,		Mix.
Cāften,		
Seperden,	Sapradatum,	Resign.
Framveshiden,		

The infinitives here mentioned may convey an idea of the affinity between the Sanscrit and modern Persic. Some of the examples are compounds, and show the alliance between the dialects to have been not confined to single terms. The general rule of their affinity is, that the Persic Z represents the Sanscrit CH and J, and CSH; the Persic KH answers to the Indian SV or SW, and D to T: The Indian DH is in Persic D, and BH and V are F, especially before T. The soft Persic Z, which sounds like French J, represents the Sanscrit J. The peculiarities of the Indian conjugations may be traced in SHEMERDEN, repeat, remember; SHEMAREM, I may repeat; in Sanscrit SMAREM: AMDEN, to come, from AM; but, in the subjunctive AYYEM, I may come, from I or AI, move; MERDEN, die; MIREM, I may die: SHENAKHTEN, to understand, take up, distinguish; in Sanscrit, SHINASHTI, he takes up, or distinguishes: CHIDEN, gather, pluck; in Sanscrit CHITUM or CHETUM, and CHINOTI, he plucks; which, in Persic, is CHINED. FIRMUDEN and NUMUDEN are compounds of FRA, forth, and NI, on, Sanscrit prepositions, with MUDEN, to admonish, put in mind, teach, instruct; similar to MONEO and ADMONEO in Latin. The verb AMUKHTEN is compounded of A, on, and MUKHTEN, to put in mind, inform. Other verbs show like peculiarities; for instance, FERISTADEN, to send forth, to set forth, from PRA, forth, and STHATUM, to stand, to set; in Greek STELLEIN; and in Teutonic STELLAN, to set, set out. In Scotish, he stell'd away o'er the hill; and in English, he stood out to sea, he *set* out on a journey; are common phrases. Several Persic verbs begin with A, AF, and AV, as AV-KENDEN, to throw down; AKENDEN, to throw on, to fill; AFSHANDEN, to sprinkle; AF-RUKHTEN, to inflame; ANGIHTEN, to excite, rouse up; NEHIFTEN, to hide or be hid; which are the Sanscrit A, and AN, on, upon; NI, on; and AVA, of, from, down. The verbs themselves are obviously Sanscrit,particularly RUKHTEN, from ROCH, shine or burn; GIHTEN, allied to CHI, awaken, excite; HIFTEN, from HUP or GUP, hide. The real name of the celebrated Sandrocottus was CHANDRA-GUPTA, moon-hidden. Several Persic verbs begin with POR or PUR, as PORDAHTEN, to finish; PERVERDEN, to bring up; from the Sanscrit and Persic POR, full, complete, perfect; of which the radical is PRI, fill, raise up, nourish. Others begin with KE or GE, which is not found in the Sanscrit of our times; though it seems to have been peculiar to that, as well as to other dialects. It is the Visigothic and Anglo-Saxon GA or GE, and the same as A prefixed to the Sanscrit first preterite tense. GESTREDEN, to spread; GESHIFTEN, to scatter; GEDAKHTEN, to thaw or melt; GUZASHTEN, to pass, go by, leave; and GOMASHTEN, to lose or dismiss; seem to me to be examples of this species of compounds, which my inadequate stock of Sanscrit words will not permit me to investigate with certainty.

Many additional instances might easily be given of the original identity of these celebrated dialects; but I must dismiss a subject, which others, better supplied with assistance than I, will do well to illustrate in its full length, and with a view to unite the philology of Europe with that of Asia.

Indian and Persic nouns and verbs: AB, water; APA, water: ASB, a horse; ASVAH, a horse: SUG, a dog; SWAN, a dog; SVACO or SPACO, in old Median, a bitch: the word was SVAC, by contraction SAG.—KHODA, God; Visigothic GUD or GOTH; Saxon GODA; KHODAVEND, divine or celestial, formed like Sanscrit adjectives in VAN or WAN: BAD, wind; VATEM, wind: BADEH, wine; VADAH, water, liquor: BAK, fear, derived from BHA or BHI, fear, in Sanscrit: BHIMA, fear, is in Persic BIM.—BI, without, separate; VI, separate, without: YEK, one; EKA, one: RAZ, a secret, from RAHAS, retired, private; VIRANEH, a desert, from VI-RANYAH, a desert without grass: VAZIDEN, to blow, from VAH, blow like wind; NE-TAUAN, it cannot be done, from TAUANIDEN, to do: this verb is the same as the Visigothic TAWIDEN, to do, which, in Sanscrit, was probably TAV.—NAM, a name; NAM, a name: NAZEK, soft, delicate; in Visigothic HNESC, bruised, soft, nice: NAFEH, the navel; NABHA, the navel:

MIG, a cloud; in Sanscrit MEGHA; in Slavic MGLA; and Greek OMICHLE: MEYAN, middle; MEDHYA: MUGZ, marrow; MAJJA, MURDDHYA: MAH and MAH, the moon; Sanscrit MASA, a month: LEB, a lip, common Teutonic; COH, a mountain; Gothic HAUK or HOH, a height; Sanscrit GIRIH; in Slavic GORA: KEM, little; KAN, little: GOSH, a turn, an angle, an ear; Zend GEOSH, related to OOR, and HAUSJAN, to hear, in Teutonic: GRISTEN, to cry or weep; CALBED, the shape, or body; Sanscrit KALPYA, a form: GURDABI, a whirlpool, from GHIR, turn, and APA, water, in Sanscrit; SA, like; SAM and SA, the same, like: ZEBAN, the tongue, from JAB, speak: JHALEH, dew, frost, hoar frost; JALA, water: RAH, a road, from RI, go, walk; RENK or RENG, colour; SAYEH, a shade, from CH'-HAYA, a cover, a shade: DAN, a vessel, a recipient; CHESHM, an eye; PIALEH, a drinking cup, from the Sanscrit PA, and PI, drink; PIR, old; PURAN, former; ancient, old: TAB, heat, flame, splendour, strength, desire, a fever, a contortion; all, except the last signification, from TAP, be hot; whence TEPEO in Latin; and THEPO, I warm, in Greek: NAN, bread; Sanscrit ANNAM, eating, and also bread, (Wilkins's Grammar, p. 247 and 419;) ANNAM is the neuter of the preterite participle of AD, eat; ANNAM is for ADNAM: DEM, air, breath, from DHUM, whatever is blown; MIHIR, the sun or moon; Sanscrit MIHIRAH: MAH, the moon; Sanscrit MAS, a moon and month; MAHVESH, moon-like; Sanscrit MAHIVESHA, from MAH: EVA, so, and SA, like; LAK, 100,000; Sanscrit LACSHA: KEN, little; KANYA or KUM, from KU, little, diminished, bad: GOZIDEN, to choose, to select, and to bite, taste; Sanscrit CHUSITUM, to taste, and CHESHTUM, to try. The radical is CWAG or CAG, seize, catch, take, take with the hand, choose, take with the mouth, taste, take with the teeth, chew; for CWAG also means demolish, grind, waste. CEAWAN, to chew; CEAW, the jaw or grinders; CEOL, the jowl; and CEOPAS, the chops; are in all the Teutonic dialects; and CEOSAN, to taste, to try, to take, to choose; with CEOS, trial; COSTUNG and COSTNUNG, trial; are equally universal. CARAVAN, a *travelling* company, is from CAR or CHAR, move, in Sanscrit, with VAN, the ordinary participial affix. GRISTEN, to weep or cry, and GRI, cry, are from KRI or KRID, weep, in Sanscrit; GURK, a wolf; KROSHTRA, a jackal: AV-KENDEN, throw off, from AV, off, and HAN, dart, strike; SAD-DAR, the book of a hundred openings or chapters, in Sanscrit SAT-DWARA, from SAT, a hundred, and DWARA, a door; in Slavonic SATE DVOREI: SHEB, night; Sanscrit, SYABA, the dark time: SHAM, the twilight, from SYAMA, the dark period: SYAH is dark in the Indian dialect. JAMI, a collection, from CHI, gather; TAR and TAREIK, in Saxon, DEORC, dark; TAR, the top; in the Teutonic and Celtic dialects TIR and TOR, the

Sanscrit parallel no doubt exists, but it is not known to me.—BIM, fear; SanscritBHIMA, fear: the Indian verb is BHI; and it is common in Celtic, Teutonic, and the other dialects, under the form of BAG, BOG, or BUG, which signifies drive, drive away, agitate, terrify. All verbs, *exciting* fear or terror, are originally from such as mark harsh and violent action. For example, TERREO, I frighten; PERTURBO, I disturb; DIO, I drive, I frighten; are from DRIG or TRIG, drive, agitate; and DWIG, drive, hurt. The Teutonic nouns DRIGD, dread; DRIGORIG or DREORIG, dreary; and DROBIG, sad, troubled, from DROB, the same as TURBOR; are of that description. The Greek DEOS, fear; whence DEEDO or DEIDO, I feel fear; and DEENOS or DEINOS, terrible; are from DIO, drive. The Persic and Sanscrit DUR, and DAHSHAT, fear, are from DI, be troubled. Words expressive of the *effects* of fear relate to shaking; of which AGA, trembling, in Saxon and Visigothic; and AGH, EAGAL, OILT, and GEILT, in Celtic; are examples. The Sanscrit verb EJ, shake, tremble, be in an ague, speaks for itself. PAVOR in Latin is BEFEN in Teutonic, from BAB and BAF, shake. The Greek PHOBOS is from FAB or FEB, agitate. TIMOR is a derivative of TIM, the same as DEIMOS in Greek, from DEO or DIO, I terrify: METUS is from MEGD, and that from MAG, force, impress, affect powerfully.

BERD, a burden; BUND, a binding, a connecting; BER, carrying; JUVAN, young; DAG, a wound, a stab, or blow; RAH, a road, are Persic words of Sanscrit original, but common in every European dialect.

Note Y. p. 297.

By diligent comparison of the whole Persic and Sanscrit structure and vocabulary, the causes of irregularity in their verbs may be fully discovered. Attention must be given to detect compounds, such as AF-ZUDEN, to increase, from AV and JA, breed; PI-MUDEN, to measure, from PI, a preposition, now obsolete, and MA, measure; PI-VENDEN, to reach, join, from PI and VEND; AN-BASHTEN or AN-BAR in the imperative, fill, from AN, on, and BRI or BAR, fill, in Sanscrit; AF-SHARDEN, to squeeze, from AN and CSHAR, or CSHI, in a derivative form. Many Persic verbs take the SH or S of the second Sanscrit future before TEN or DEN of their infinitives; and the CSH, CH, and J of that dialect often have become S. So RESTEN, to grow, is for RUISHTEN, from RU, grow: the subjunctive is RUYEM, I may grow. DASHTEN is for DHARSHITUM in Sanscrit, to hold fast; SHUSTEN, to wash, for SUCHISHTEN, from SUCH, clean, purify. The form of the imperative or subjunctive must, in these and in all similar cases, be examined; for it preserves the legitimate appearance of the verb in the ancient dialect. With the aid of a thorough knowledge of Sanscrit grammar, every part of the Persic may be investigated with absolute certainty.

Note Z. p. 329.

Most languages, while in an unsettled state, admit some transposition of consonants in certain words.

ON THE BEST METHOD OF ASCERTAINING THE AFFINITY OF LANGUAGES; p. 322, Vol. II.

In order to ascertain the general affinity of one language to another, it is not necessary to examine very minutely the vocabularies of either. If we discover that a considerable proportion of the words in the one coincide, in form and signification, with words in the other; and if, at the same time, we find that they nearly agree in their terms and modes of inflection, the relation of the two languages to one another may be considered as close and evident.

By a very slight inspection, we may be convinced, that all the Teutonic dialects, spoken from Iceland to the Adriatic, are branches of the same language; and the same may be said of the Celtic dialects, of the Slavic, and, perhaps, of the modern languages of India.

But when we would extend the range of philological observation, and speculate on the affinities of languages that are not evidently related, more especially if we are desirous to investigate the progress of speech, we must make our inquiries rigid, extensive, and minute. The parts of the process by which I obtained the conclusions, and formed the narrative contained in this work, were as follows.

1. A careful examination of the whole vocabularies and grammatical structure of the Teutonic dialects, viz. the Anglo-Saxon, Tudesque or Alamannic, Icelandic and its varieties, Dutch, German, and, above all, of the Visigothic Gospels—an invaluable fragment, which unites the Teutonic with the classic languages. Whoever compares these dialects with attention and sagacity, will soon become no mean proficient in two departments of practical philology—a knowledge of the character and history of interchangeable letters, and of the various methods by which the cases of nouns, the inflection of verbs, and the process of composition and derivation, originated in a very pure and uncorrupted language.

2. A comparison of the whole vocabulary and grammatical structure of the Teutonic with the correspondent parts of the Greek and Latin. The affinity of the Teutonic and Greek has long been in part observed. By an accurate comparison on a large and scientific scale, the relation among the

three languages is so perfectly obvious, that they may be justly considered as dialects of the same speech.

3. A comparison of the Celtic dialects with one another, and with those languages above mentioned. The assistance afforded by the Celtic in discovering the early forms of words, is uncommonly great. I am almost indeed inclined to assert, that, without a knowledge of this language, no man can make much progress in studying the philological history of Europe.

4. A comparison of the vocabularies and grammar of the Slavic, the Sanscrit, the Persic and Lappish, with one another, and with those of the forementioned languages. The Slavic is the language of the ancient Sarmatae ; it bears marks of Indian origin. The Sanscrit is an admirable dialect, perfect in words and grammatical structure. Though as yet not completely published in Europe, a circumstance to be regretted, on account of its value in literature, it has, I trust, reached me in a form sufficiently perfect to warrant the conclusions which I have drawn respecting its affinity to the subject of this work. The Persic is a corrupted dialect of the ancient Zend, some remains of which are still preserved, and show that the old Indian or Sanscrit, and the old Persic, were, like the Anglo-Saxon and Visigothic, related in a close and intimate degree. The Lappish, a dialect of the Fin-

nish, exhibits something of an Indian appearance, and is of great service in illustrating both the etymon of words and the process of inflection.

5. All these languages, after comparison and careful examination, exhibit the following properties; 1. a most palpable similarity in many, and a perceptible affinity in the whole of their words; 2. a very perceptible resemblance in the whole system of the inflections of their nouns and verbs; in some instances obvious and perfectly coincident, in all easily discovered by a just and rational application of facts, established in other parts of the dialects; 3. a great and evident similarity in the mode of derivation of verbs and nouns—that process by which words have been multiplied in all ages, by which language undoubtedly advanced from small beginnings to its present state, and a knowledge of which is, under another name, the history of language in general.

6. The great vocabulary of Europe, and perhaps of Asia, being, in consequence of these properties, legitimately placed under the view of the inquirer, must not, in the absurd manner of Bullet, Pelloutier, and many others, be used as a chaos from which any chimerical production may be raised, but under the following checks: 1. *Careful attention* to the general nature of the interchangeable vowels and consonants. Words may be safely pronounced to be the same, that agree in meaning,

but do not literally agree in form, provided their difference consist in letters proven to be interchangeable. No person need doubt, that the English deaf, the Visigothic DAUBS, and the German DAUB, are the same word.—2. to the particular properties of each idiom or dialect, in what respects the interchangeable letters. Every dialect and variety has its own genius in that matter, which must be diligently studied, and remembered in every etymon drawn from it. For instance, the Greek and Sanscrit have certain laws of euphony, which produce regular changes, peculiar to these dialects, both in single words, and in the composition of terms and sentences. The synaloepha, ecthlipsis, diairesis, &c. must all be taken into proper account. —3. to the actual methods of derivation of nouns and verbs peculiar to each idiom. These will be found conformable, in a general view, to the methods common in other dialects; but they are, nevertheless, specifically proper to that in which they are principally used.—4. to the comparative antiquity of terms in any dialect. Some words, being names of common objects, may justly be considered as ancient and primitive; others show, both by their form and signification, that they are derivative and recent; and not a few, belonging to the arts, sciences, commerce, and civilized life, are foreign, and perhaps very modern. The detection of these last, and of all other corrupted terms, will be in proportion to the extent of the inquirer's erudition, sagacity, and common sense. I should think a philologist more learned than judicious, who was disposed to assert, that we have received our term *father* from the Greek PATER, or Sanscrit PITA; or that merchandise was derived from the Celtic MARC, a horse, an ancient article of barter.—5. to the precise channel through which each word has come; as, for instance, through the medium of the French, Spanish, Italian, &c. It is right, on many accounts, to ascertain the remotest origin of a word; but this will always be done with more certainty, if its intermediate history be considered.—6. to those laws of association, founded in thought, modified by circumstances, and to be learned only from a rational and extensive study of the history of words, by which terms have in all ages acquired different but cognate significations. —7. to the same laws, as operating in giving the same sense to words totally different in derivation. For example, CUTIS, a skin, is from HYD or HAUT, a wrapper, an envelope, a cover; and, on the same principle, SKIN is from SCIN, what is cast over, a covering, an integument. HILL or HOHEL, in German HUGEL, is a little *height;* and the Greek LOPHOS is from LIF, lift, raise, elevate. LIFT and LAW are names of hills in Britain.—8. to those particular words in any dialect, that have a long series of derivatives, obviously connected with them in sense, and external form. Such words, when found to form their derivatives, according to the general system of the universal language, are a commentary of the most invaluable kind on the whole history of speech. By discovering the process of composition, proceeding from the radical WAG or WAEG, in Lye's Saxon Dictionary, and by noting its various significations; I was enabled to detect the same process from other Teutonic radicals; to verify the important conclusion, that all the genuine Teutonic words under W were from WAG; and that this rule was respectively true, when applied to those under L, M, N, and R, and under every other consonant. As the Teutonic words under W are evidently the names of primary objects, and common in Latin, Slavic, and Sanscrit; the original state of language in the various dialects, from Ireland to India, appeared at once in all its barren simplicity. The steps of the progress of composition remain very visible in numerous examples, in all the dialects; and as the *method* of derivation exhibits a most uniform and regular course, in the whole of these; not a shadow of doubt is left on the general history of the radical word. —9. to the actual process of elision, contraction, and corruption of vowels and consonants, in every idiom and dialect. By this alone the history of words in that dialect can be traced or illustrated. For instance, the well known pronunciation of G hard like H, or, as it is sometimes written, CH and GH, prevailed in the earlier Teutonic; and the traces of it enable us to discover the course of corruption, in many words of all the dialects. But the philologist must not be deceived so far by its appearance in such Danish and Swedish words as VRAG, wreck; in Saxon WRAC; in JEG, I; as to suppose that this form of it is ancient. In the purer dialects, these words are WRAC and IC, or IK: the C in both became CH guttural; and then the guttural G was written in place of CH. Even in Latin G is not unfrequently written for the hard C or K. Examples are VIGIL for WAKIL, from WAC or WAEC, watch, by the old Romans pronounced VICIL; and LUGERE, to cry aloud, lament, from HLUCK or HLUC, a loud sound, in Icelandic HLOEK. For the most part, however, the Latin G is radical and true.—10. not to abuse general rules. When we have ascertained that B or F, and V or W, are interchangeable; we must by no means decide in all cases according to that fact. Though V in Celtic be often expressed by F, it does not follow that all words under F began originally with V. The contrary often is the case; and the truth of this is to be established by comparing these words in F, with others beginning with the same consonant in more hardy dialects. It is common in books of etymology to see the Latin VATES, and the Celtic FAIDH, a prophet, deduced from one root; but VATES is related to the Saxon WOTH, speech, eloquence, poetry, *vaticinium;* and is from WAGTA, spoken: The derivatives of WAG, cry, are VAGIRE in Latin; the Teutonic WEP and WOP, speak, cry, cry aloud, weep; EPEIN, to speak, and OPS for WOPS, the voice; the Latin VOCARE, and VOCS or VOX; the Saxon WAL or WAWL, cry; this term WOTH, speech; WORIAN, to speak, reckon, number; whence WORN, a number, and WORD, a saying, a word. FAIDH is from FAG, speak, the origin of FARI in Latin; of FATUM, the *word* of heaven; of FACUNDUS, eloquent, &c. &c.—11. attentive comparison of the idioms of one dialect, and a judicious preference of that which is more simple, ancient, and rude, to that which is artificial, recent, and euphonic.

7. The following rules are established by observation, and deserve particular notice: 1. the most ancient words were short and monosyllabic; a fact which rests on the authority of the short radical terms, into which most words, however long, may be analyzed; 2. words in the early stages of composition were long, rude, and significative in all their parts. To give an example belonging to a stage of language considerably advanced; TIGUND or TEHUND was ten; but TIGUN-TEHUNDS or TIGUNSTEHUND was ten-tens; which, by corruption, became THUSUNDS and THUSAND, now thousand. In Sanscrit DESHATDESHAT was the same thing; but it is now abbreviated into SHAT, both in San-

scrit and Slavic. Such abbreviations were, however, rare; because very long words did not often occur. The radicals were monosyllabic, and so were the consignificatives; so that the first compounds were generally harsh disyllables, ending in G, which was soon dismissed. We may see this in the compounds of WAG or WAEG, lift, bear, and carry. We have WAGEN and WAEGEN for WAGNA, a thing carried, an instrument of carriage, by contraction WAEN and WAIN; WAEG or GEWAEG, a thing weighed, a weight, now *WEY*, as a wey of wool; WEOHT and WAEHT, a contraction for WAEGED, now weight, and in some Teutonic idioms WETT.—3. when many consonants meet together, on account of the difficulty of articulating them, they admit in all the dialects a short vowel, which may be called a connective. Thus DEARG, red in Celtic, is pronounced DEARIG, or vernacularly TEARIC. In the second stage of language this was very common. They said LAGIDA for LAGDA, laid; WAGIDA for WAGDA, shaken; WAGANA for WAGNA, carried, and the like.—4. the evanescent nature of G soon permitted the radicals in Greek, Latin, and Sanscrit, to become *pure* verbs; that is, verbs whose characteristic is a vowel.—5. in most derivatives of RAG, such as those descending from GRAG, BRAG, &c. there occurs a kind of metathesis throughout all the dialects. The Teutones said GARS and GRAS, WARSTLE and WRASTLE, BRIG and BEORG, WRATH and

WARTH, a *passing* spectre; BROD and BORD, a deal or plank, a board; and this transposition appears even in Sanscrit, in which ARTHA is said for RITHA, GAR for GRA, TAR for TRA; and so in many other roots.—6. the old violent methods of twisting and torturing one word into similarity with another, are quite unwarrantable and absurd. Equally so is the transposition by which it is asserted, that *MORPHE*, shape, is converted into *FORMA*.—7. when a weak vowel terminates a word, it is often received into the penult syllable; and either coalesces into a kind of diphthong, with the vowel there, or maintains a separate sound. So, in Celtic, BARDE or BARDI, poets, becomes BAIRD; and LAMHE, hands, LAIMH.

[The following additional NOTES are selected from the first Manuscript Volume.]

See Page 16, Vol. I.

The inhabitants of Europe, with the exception of some inconsiderable tribes, are descended from one race. This common origin, the existence of which appears from language only, is remote and distant. History is searched in vain for the annals of ages, in which letters were unknown or despised. Though contiguity in place, resemblance in manners, and the other characteristics of kindred tribes, are infallible proofs of affinity in cases where they all occur; their absence must ever be expected in such as are ancient and obsolete. The first population of the earth must have been desultory and irregular. A detachment, made from a tribe by physical or moral necessity, must often have driven before it, into other regions, the more early colonies of the parent stock. Some districts, less accessible than others, may have been little subject to a change of population; but all the vast extent of the low mainland, and the adjacent islands, must have been for many ages a rude unsettled wilderness, of which the best description may be found in the original state of ancient Germany or of America.

Asia has pretensions to be the cradle of the human species, which are countenanced by religion, and the first possession of the arts. The principal streams of population have, indeed, been traced to that continent. Theoretical inquirers have pretended to determine the particular place, where the ancestors of the Celts and other European races originated; and the route by which the first colonies arrived in the West. It is almost below the notice of useful investigation to remark, that the conclusions of these writers rest on assumptions as to the original unity of the descent and language of mankind, which should have been established by proofs before they were used as principles. An eager propensity to generalize has an unbounded scope in the immense field of ancient history and barbarous life. The distance of the objects makes their relative positions and size indistinct and uncertain. In the universal twilight, all presents an uniform resemblance, addressed to the fancy rather than the judgment. According to the taste and prejudices of the philosophical spectator, the view of savage man is grand and interesting, or rude and deformed. No allowance is made for that constant variety, which, in man and nature, requires to be specified, and separately considered. The same indiscrimination, that has been allowed to pervert the genuine history of human society, has, even in our own times, corrupted the history of language. The study of philology has always been permitted to maintain a practical independence on reason and logic; but the number of sanguine theorists, who, in their own manner, have traced the most common words at one step to the language of Paradise, is here recalled to the attention of the reader, merely for the purpose of disclaiming all use in this work of that unphilosophical mode of inquiry.

Theory, unsupported by actual facts, or by conclusions drawn from premises according to unquestionable general rules, is alone here disclaimed. No inquiry of this kind can proceed far without the aid of general principles.

All the five European races, already noticed, at one period of their history, appeared in the same state of society. The Celts were a community of wandering unsettled tribes. The numerous clans of Scandinavia and Germany, of ancient Greece and Italy, perfectly correspond with the divided settlements of the Slavi and Finni. It is the task of speculative philosophy to trace the moral and political resemblance of nations in the different stages of their progress. The result of such investigation must always be of a very general nature; and, if it be applied, as a law, to compel into close affinity races that have a radical but not a strict relation, we embrace a metaphysical cloud, instead of substantial science. On this fallacious principle, many learned writers view the Celts and Germans as one people, and find no difficulty in establishing the consanguinity of the Jews and Americans.*

But practical observation, as well as the evidence of customs, language, and history, reject this philosophical confusion. Cæsar discerned, without any regard to the many points of coincidence in their way of life, that the Celtae and Germans were different nations. No deception in the common name of Scythae can impose a lasting belief, that the Slavi, Finni, and Goths, were the same race.† Language often dispels the obscurities of antiquity, and the mist thinly but beautifully raised by ignorant speculation. The affinity of the Teutonic dialects is intimate and close; the Greek and Latin have a considerable resemblance; all the Slavic varieties verge towards one point; the Celtic tongues have a perceptible similarity; the Finnish differs from all these, but is nearly related to the speech of the Laplanders, and of some tribes on the Frozen Ocean. It is impressed on every inquisitive mind, that the nations of our continent, though possibly from one family, consist of separate races, long divided from one another, and each entitled, from the beginning of their appearance in history, to a character, as distinct as belongs to rivers that fall from different parts of the same mountain.

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* See Adair's Travels in North America, *passim*.

† The name Scythae was given by the later Greeks to almost every nation on the Danube or Euxine. Mr Pinkerton has made most unwarrantable use of this word.

Truth, the object of all rational inquiry, demands this acknowledgment. But in what state of society was the primeval tribe which sent off, at different periods, the Celtae, Greeks, Teutones, and Slavi? If we scruple to admit that these races came successively from a parent stock, were they descended from one another; and is it consistent with experience, that any colony has so far changed its dialect from that of the mother people, as the Celtic differs from the Teutonic, the Teutonic from the Greek, the Finnish from the Slavic? Was the language of the parent stock of these five races of men invented by itself, or transmitted to it from antiquity? As the relation among the various European and Indian dialects is certain, though not altogether obvious, may we venture to consider Asia as the cradle of the tribes which, at different periods, entered the western continent?

Each of these interrogations merits an answer formed by strict and philosophical induction. Theology has left its province to decide that the northern nations are of one family; that all their languages are remotely descended from the Hebrew; and that it argues the most criminal infidelity to doubt whether the Cimbri were the posterity of Gomer, the Germans of Togarmah, and the Goths of Magog. Such assumptions have their convenience; they seem to illustrate an obscure subject, the first population of the earth; they sanction a wild and lawless etymology, in which it is impossible to place any rational confidence; and though they are almost unsupported by history and philology, they are, perhaps, not destitute of some connection with truth. The following facts are the result of the inquiries in this work.

I. That the language of which a different dialect is spoken by each of the European races, rose from a few rude monosyllables.

II. That each of these races received it in a state considerably advanced; and that none of them separated from the original stock before the language had obtained a particular form of composition; or, in other words, of inflection and derivation, which is radically the same in all the dialects.

The great landmarks of European philology are, 1. Coincidence in the form of the words in the different dialects; 2. Coincidence in the signification of the words; 3. Coincidence in the inflections and terminations of nouns and verbs; 4. Similarity of the process of derivation of nouns and verbs in all the dialects; 5. Illustration afforded by comparing all the varieties of one dialect, as of the Teutonic, respecting its original state, and respecting its affinity to others, such as the Greek or Sanscrit.

III. That some of the races appear from approximation of dialect to have been more nearly allied to one another than to the rest. The Teutones and Greeks are, perhaps, of this description; though it cannot be safely affirmed that these races were originally one. The Indians, Persians, and Slavi, seem to have been one branch of the general stock. The affinity also between the Celts and the eastern nations is closer than could have been expected. It is proved by the identity of the form and signification of many words in their dialects, rather than by coincidence of the inflections, which are found to vary exceedingly. The Teutonic dialect is the least corrupted, and the most original of all; but the Celtic and Finnish display the most ancient significations of words that are common to all the five races; and indicate, by form and inflection, the long and early separation of the tribes that speak them from the parent, as well as from every other stock.

IV. That the time cannot be determined, in which any variety of a dialect shall so far deviate from the common parent, as to lose the marks of the original affinity. The German and English have been separated for twelve centuries, and one of them has undergone considerable revolutions, but their affinity is still obvious. The Icelandic, or Norse, has been divided from the German for more than double that period; yet their intimate relation is allowed in every common glossary. The Irish and Welsh have evidently been one dialect; but the time when that might be affirmed, with even the same degree of truth that in this respect belongs to the Irish and Scotch Gaelic, is distant, and involved in obscurity and doubt. A small tribe, such as the Normans or Franks, may easily abandon its proper dialect for that of the nation in which it has settled; corruptions may be introduced into a dialect by the commixture of different races, as has taken place in Gaul, Spain, and Italy; a considerable but distinct accession of foreign words must be made in almost every language, by the channels of commerce and science; but the figure and substance of the prevailing tongue, though much modified, cannot, without the influence of an uncertain extent of ages and revolutions, be entirely changed.

Nothing is more common than the extinction of the language of a small victorious tribe, after a settlement in a conquered country. The Franks adopted the Romance or Gaulic Latin. The Normans abandoned their Norwegian, Teutonic, or Norse, for the French. The Monguls in India and China lost the use of their own language. From the form of the Belgic names mentioned by Cæsar and others, I believe that the Belgae, though mostly of German extraction, spoke a variety of the Gaulic or Celtic.

V. That, therefore, it is not safe to assume it as a principle, that the Celtae, Teutones, Slavi, Greeks, and Finni, were, at any given time, of one language, or at one period dispersed over Europe; neither is it certain that any one of these races sprung from another of them, so as to belong to it as a colony. All the Celtic nations may be considered as colonies of the first Celtic race. The same may be admitted respectively of the German and the other tribes. Each group is properly formed on its principal and natural base. All of them are to be considered as shoots around their stem. But though the remote connection of the European races be demonstrable, the original state and period of that connection are extremely obscure. It seems probable, that the primitive and eldest tribe was a small family of outcast wanderers in the Eastern wilderness, without articulated language; or, at least, in possession only of a few rude monosyllables, which were used as a supplement to natural signs.

This important fact in the history of *our* language is proved by tracing the progress of words, an inquiry greatly facilitated by the uniform nature of derivation in all the dialects. It is certain, that articulate speech, at one period, consisted only of eight or nine interjectional words. Such is the narrow range of philology, that we know well only two languages, the dialects of our own, and the dialects of the Hebrew or Arabic. I have examined the structure of these last, but do not purpose to state the result in this place.

We must suspend our decision as to the original state of mankind until we have examined more of their languages. Errors of considerable magnitude may be easily incurred by fanciful minds, disposed to speculate on the origin and first state of the human race. How remote from the truth, as discovered by induction, is the greater part of the theory of the formation of language given by Dr Adam Smith, a man of first-rate abilities and penetration.

We are led to this conclusion concerning the eastern outcasts by the legitimate and regular process which is presently to be exhibited. How long this barbarous race continued in the lowest state of the species cannot be conjectured. The use of a monosyllabic language is not, indeed, an unequivocal proof of the total absence of civilization; but the fathers of the Scythian hunters and shepherds could hardly be advanced in refinement, and leave their descendants totally savage. Before any of the European races parted from the original stock, the language had attained a state of composition, and had begun to be inflected. The Celtae brought from the East the language in that condition; but the long wanderings, and the savage solitude which they experienced in the West, destroyed the finer parts of their original speech, and corrupted it by a careless and slovenly articulation. The Greeks penetrated into Europe, at some different period, and retained, though they softened considerably both the words and inflections of their primitive dialect. The Indians inherited the same language, but probably in a more improved form. In their possession it became that highly polished speech, which is now called Sanscrit; and which exhibits an instructive contrast with the Persic, formerly the same dialect.

The Sanscrit, Teutonic, Greek, Slavic, and Latin, are least corrupted in terms and inflections. The identity of the Zend, or old Persic, and the Sanscrit, appears from the remains of the Zend, and from the words and inflections of the modern Persic. The Indian has multiplied cases, inflections, and terms, so as to be the most copious and artificial language in the world. Its words are not only capable of the finest composition, derivation, and intrinsic variety; they are also arranged in sentences by peculiar laws, which regulate the melody, and harmonise every period. The Persic, in the violence of ages, like the Anglo-Saxon, has lost nearly all its inflections. Though it be a perspicuous, it is evidently a barren dialect. It has run the race which experience shows to be due to articulated speech in its natural progress. Time destroys the more delicate and complex parts of the structure, by the hand of ignorance and chance; leaving the ruins for the materials of a smaller and less splendid edifice to future ingenuity. On the other hand, the Finni, who seem to have been the rudest of all the Scythian tribes, have preserved their dialect in a state nearer to perfection than the Celtae or the Slavi. The latter were a Persic tribe. The resemblance of the Slavonic and Sanscrit still attests their ancient affinity; but the Slavi have lost many of the inflections peculiar to the language of India, during their long residence in the Sarmatian forests. They expelled the Finni from these to the shores of the Baltic and the White Sea; on which a language is still spoken, that distinguishes from the other races an original and very ancient part of the population of Europe. The Slavic and Visigothic retain the inflections of the noun in a purer state than they are found in Sanscrit.

VI. That, though each of these races seems to have received the language in a different state and form, and, consequently, to have merited the name of a separate branch from the time of its appearance in Europe; yet, it is certain that the language of each tribe has undergone considerable change and multiplied varieties, the study of which is a fund of grammatical knowledge, as it reveals the process by which the mind operates on the medium of thought,—the actual means and laws of sound philology, and the degree in which language varies in a given period. All the Teutonic dialects are plainly of one class; but time has formed them into orders, genera, and varieties; from which philology can easily select what is common to them all, and discern what originally constituted their substance. By such examination, the oldest state of the Teutonic is discovered; and subsequent changes observed and explained. The same inquiry prosecuted through the Celtic, Greek Indian, and other tongues, analyses not the varieties of a single dialect, but the original speech of Europe, or of Asia. By careful attention to the different parts of the process of composition the primitive words themselves are developed, and their earliest forms are determined by comparison of the five principal dialects with one another, and by illustrating such of these as are refined and corrupted by those that are rude, simple, and regular.

See Page 321, Vol. II.

The Celtic language is an original, peculiar, and interesting dialect of the common speech of Europe; and the varieties of it now spoken are Welsh, Irish, and Earse. In a few ages after the conquest of Gaul by Cæsar, the Celtic tongue was superseded by the Latin.

The Cornish and Armorican dialects, though evidently varieties of the same speech, differ materially from the Irish. The inhabitants of Hibernia have, from the first ages, spoken a dialect of the Celtic peculiar to themselves, which is distinguished from the British by the possession of a smaller number of words coinciding with the Teutonic, and by an indolent and soft species of pronunciation that has extended its influence over the whole vocabulary.

Though the ancient Gaulish be lost as a language, the words which remain clearly show, that the Celtae of Gaul were of the British, not of the Hibernian race. This fact is, however, obscured by the radical identity of the British and Irish tongues. It is better confirmed, that the ancient Scotch, whose descendants are now found chiefly in the north of Britain, were an Irish colony, which arrived on the western coast of this island in the beginning of the sixth century. Their language and customs succeeded to those of the Britons, whom they dispossessed of a considerable part of the country. Their princes ascended by inheritance the throne of the Picts, a British nation of disputed origin, that ruled from the Forth to the extremity of Caledonia.

Dr Jamieson, in the Preface to his valuable Scotish Dictionary, has supported, with great learning and ingenuity, the Teutonic origin of the Picts. His arguments from history only show that some Belgic tribes settled in Britain. His proofs from language are learned, but delusive ; because he forgets that Celtic and Teutonic are radically one ; and he overlooks characteristic differences.

By extension of territory, and affinity with England, the Anglo-Norman became the language of the court, and of the south of Scotland. The Celtic or Gaelic still continues to maintain itself in the North, in a state little different from the Irish, the words being almost the same, and the structure every way similar.

See Page 321, Vol. II.

Conjecture loosely verges into an opinion, that the Teutonic race had held a separate and independent existence in the Russian or Polish forests for many ages. This is probable, because the language is strong, rude, original, and so free from external corruption, that, while the Celtic, Greek, Latin, and Indian, show numerous proofs of having run, in the same channel, at some intermediate period, the Teutonic coalesces in these indications with none of them, but maintains its own peculiar and primitive course. It is, indeed, true, that all these languages, not excepting the Teutonic, are radically one. Though their respective properties have a well defined and real resemblance or difference; yet the chain of connection is more easily established than at first might be expected. The Celtic abounds in very ancient forms of words, common at this day in Europe and Asia. The Cymraig or British often determines the uncorrupted state of these terms in the Celtic; and, by certain intermediate notices, unites the Celtic and Teutonic. The latter is, with little difficulty, identified with the Latin, Greek, Persic, and Sanscrit.

The impression which indelibly rests on every mind that has compared the remains and relative affinities of the German dialects, is, that the Visigothic, Burgundian, Longobardic, Vandalic, and Suevic tribes, were not only radically, but circumstantially the same people, united by that consanguinity which exists among the inhabitants of one district. The relation between Gothic and Alamannic is intimate and obvious. The Anglo-Saxon holds the next affinity. The Suiogothic, which is the parent of the Swedish, Danish, and Icelandic, is a dialect by itself; and must not be considered as the peculiar speech of the conquerors of Rome, which is known to have nearly approached the Alamannic.

Most of the reasonings in this work derive their value and strength from the luminous application of the Teutonic dialects. Our national literature looks to these as the genuine source of much antiquarian illustration. The materials of philology, as furnished by the ancient or modern Teutonic tribes, excellently unites with those furnished by other tribes.

See Page 11, Vol. I. and 321, Vol. II.

The Slavonian language is the speech of the Vends, Livonians, Russians, Poles, Bohemians, Dalmatians or Croats, Servians, Moldavians, and a variety of inferior tribes. The extent of the Russian empire has in late times made it vernacular from the Caucasean mountains to Nova Zemlia. In the ninth century it was established on the Adriatic.

The Slavonic language was described by Procopius, who did not understand it, as astonishingly barbarous. He will not find much contradiction in modern Europe. The Slavonic, however, has only a few harsh articulations. In other respects it is regular, polysyllabic, and consequently harmonious. It is little studied even by the learned, who are often content with the ordinary walk of erudition; and the difficulties which have been reported by some as interwoven with its very accidence, are chiefly imaginary.

See Page 13, Vol. I. and 219, Vol. II.

Greece and Rome occupy the largest space in the classic mind, and in the historical page. The one recals the remembrance of a mighty empire, which rose under the influence of the most systematical, wise, and regular ambition. The other suggests the highest glories of the human spirit, in a state of cultivated independence. No friend of mankind can voluntarily fix his attention on the history of his species, without a rational regard for that portion of it that instructed the rest. Our curiosity, eager to discover something extraordinary in the origin of the conquerors and teachers of the nations of the earth, is humbled by the disclosure of the fact, that Rome was founded by a band of Sabine outlaws, and Greece peopled by a community of barbarians.

The Greek nations seem to have entered their country from the North. Thessaly has been named as the principal seat of their population. The intimate affinity which they long acknowledged with the Thracians cannot now be confirmed by the comparison of languages. The Ionians and Dorians must have been of one family; and viewing the mother countries apart from the colonies, we cannot be led to consider the most ancient Greeks as very numerous. On comparing the most simple Greek words with the hardy vocabulary of the Teutonic tribes, we are amused and instructed by an ample view of the process by which language is softened and refined. The words retain their essential parts; but the harsh articulations are dismissed, or changed into others of a softer organ. Original and radical terms coalesce with their auxiliaries. Vowels naturally separated melt into compounds. The whole system of speech becomes more vocal. The music of language is rendered perceptible, and, at length, an object of ordinary composition. The mind vibrates between the perfect harmony of the Iliad and the strong and rather dissonant simplicity of Alfred and Caedmon: Yet the vocabulary and grammar of the Greek and Visigothic are radically the same. How many ages must have elapsed before the primitive Ionian became the language of Homer.

The colonies which peopled Italy, and were the ancestors of the Latin tribes, spoke a dialect which neither possessed the polish nor corruptions of the Ionian. The Latin of Rome is radically the same as the Greek. It is, however, much more original and inflexible. It was the speech of a warlike race, whose manners and discipline were stern and severe; who inherited the simple policy of the Sabines and Hetrurians; nations that seem to have combined ascetic superstition with the spirit of democracy. Nothing is more remarkable in the ancient Latin than its brevity of expression. It rejects the use of demonstrative terms, except on extraordinary occasions. It admits none of the Greek variety. All is solemn, concise, and energetic. Those who are conversant in philology may observe rather too much of this character in the comic diction of Plautus and Terence, which they may compare with the dialect of Aristophanes.

The descendants of the ancient Greeks are only found on the native territory of their ancestors; but the Roman tongue became the vernacular and universal language of the states, that had fallen under the dominion of Rome; and of many tribes that never submitted to its arms. In Spain the Latin superseded the Visigothic, which had almost extinguished the use of the Vasque and Celtic. The Franks forgot their Tudesque or Teutonic, and adopted in its place the provincial Roman, with a German idiom, and a Gaelic accent.

Italy itself, and the islands in the neighbourhood, received the language of the conquest, which they underwent in the days of the republic. The Sabine, Tuscan, and all later Italian dialects, excepting those derived from the Latin, are now reduced to a few words found in the researches of grammarians and antiquaries.

As it is but a small number of men or countries that reach an eminent station in the service of exalting the character, and increasing the happiness of the species, we need not greatly lament *that* oblivion which has buried nations and dialects little entitled to remembrance. At the same time, we have lost with these a part of the history of human society, which is always affected by relative, though otherwise unimportant circumstances. A knowledge of the barbarous tribes from which the polished communities of Rome and Athens derived the foundations of their laws, manners, and religion, would have solved many problems, now unsatisfactorily determined by philosophical conjecture, which, like natural theology, often needs particular confirmation.

See Page 12, Vol. I. and 321, Vol. II.

The contrast between the fortune, character, and country of the Finns, and other European nations, occupies the immense difference between the savage Laplander and polished Briton. The fens of the

North have for ages been inhabited by a diminutive but agile species of men, that have trusted for their support to the prolific swarms of their marshes, and the game of their snowy mountains. Ancient and modern history place the Finni at the extremities of nature and of barbarism. They lived, till very lately, in so rude a state, that it may seem incredible how their unprotected and careless families could survive the rigours of a polar winter. The Finnish tribes not only peopled the northern districts where they are still found, but also settled all along the White Sea, and the shores of the Frozen Ocean. In those regions the *Piarmi*, one of their divisions, attained some degree of wealth and civilization. The Mordvines, Tsheremissi, Syriaenes, Votiaks, and many other small nations now under the dominion of Russia, are the remains of the Finnish population which formerly occupied the extent of the North, and may be traced from Caucasus to the Dofrine range.

The diligence of philology has discovered an affinity between the Finns and Ugres, who, in the ninth century, got possession of Hungary. It cannot be denied, that the dialects of these nations have a certain degree of resemblance, which, however, has been magnified by the imagination of those who first observed it. The limits of the Turkish and Finnish are, perhaps, not exceedingly remote. An obscure but interesting part of philology, which relates to the history, connection, and properties of the dialects of the north of Asia, has never been cultivated. The manner and the means of prosecuting such inquiries are, in fact, neither well understood, nor, as yet, objects of literary care, in Europe.

See Page 18, Vol. I. and 321, Vol. II.

The English, it has already been observed, are the progeny of the Giotae, Angli, and Saxons. The time of their settlement in Britain is well known. The Angli were noticed by Tacitus; the Saxons by Ptolemy. Both inhabited the country between the Elbe and the Danish isles, and were nearly related to the Frisii. The Anglo-Saxons and ancient Dutch were the same people, as is proved by their dialects. The modern Dutch language, though deprived of its soft consonants by the injury of time, is a curious and intermediate link between the Anglo-Saxon and the German. The characteristic of the Anglo-Saxon dialect was a more delicate pronunciation of the vowels that was common in the east of Germany. The dental consonants were also softened. In other respects, the vocabulary and inflections were the same as in the other varieties of the Teutonic. The Frisii, that associated themselves with the Saxons, spoke not the dialect which, in later times, has been observed in Friesland, and which, from the Norse colony established there, is allied to the Scandinavian; but a variety of the common dialect of the west of Germany.

The Giotae, who followed Hengist, came from the Cimbrian Chersonese, now called Giot-land, or Yutland. The names of the chiefs show that their dialect approached very little to the Danish or Scandinavian. It cannot be determined that they were the posterity of the ancient Cimbri. It should rather seem that the Cimbri and Teutones were driven northwards into the islands; and that the Giotae were a division of the Angli and Saxons. The Angli, Longobardi, Burgundians, Vandals, and Varini, were colonies of the Suevi. Such is the assertion of Tacitus; and no attentive inquirer into the history of these tribes will dissent from his opinion. The name Giotae is a local corruption of the word GOTHI, good or brave; an appellation not confined to one German tribe. The Angli obtained their name from their residence in a *narrow* district, near the lake Slia, in the country now called Holstein. The Saxons received that denomination from the crooked knives, or short swords, which they usually wore.

The conquest and colonization of England by German tribes took place at different times. The adventurers were connected only by language, which was nationally understood, though each division of the people had its own variety. Numerous traces of the different modes of pronouncing the same language are still perceptible in the English provinces. The Frisian or Dutch sound of s is common in Somersetshire. A hollow manner of pronouncing A has long discriminated the southern and western English from the Anglo-Saxon of books, and the lowland Scotch. The words BONE, ALONE, MOAN, LONDE, STONE, BOND, for BAN or BANE, AL-ANE, MAENE, LAND, STANE, BAND, exemplify this peculiar and extensive practice.

Though the conquerors of Britain were composed of many tribes, we easily discover from the names of their chiefs that they spoke, with some variation, that language which was used in after times by Beda, Alfred, and Caedmon. The names Hengist, Horsa, Ethelbert, Aesca or Oesca, Aella, Ida, Eormenric, Ceolin, Kenric, belonged to the chiefs, or their immediate descendants, who founded the Heptarchy. They are all German, not Scandinavian ; and some of them illustrate the history of the old Saxons, who were commonly called ASCOMANNI, or SHIP-MEN ; a title descriptive of their piratical life. Hengist and Horsa are the Teutonic names of a steed and a horse. AESCA signifies one who uses a ship. CEOLWIN is a person who conquers in a *keel* or CEOL, which was the very appellation applied to their vessels by the Germans of the Elbe. Eormenric, the fourth King of Kent, of the line of Hengist, bore the name of Hermanric, the celebrated Monarch of the Goths in Scythia, and of the illustrious Arminius, the antagonist of the Romans. The word HERMANN signifies a man of the army, a warrior; and HERMANRIC, the king of warriors. Among the sovereigns of the heptarchy, we find CEOLRIC, the king of the ship; CEOLWULF, the wolf of the ship; SAE-BERT, bright at sea; ESCWIN, the friend or lover of the ship. Some of their names indicate the vicinity between their original settlements and the North. The rejection of w in the beginning of words, and a greater degree of contraction than occurs in the German, mark the approach to the Scandinavian. The names OFFA and UFFA for WOFFA, which signifies the furious or mad, and is nearly synonymous with WODEN; OSWALD, OSWIG, OSRIC, OSGAR, OSBEORN, OSBRAND, and OSFRID, are almost Danish. For WODEN, in the Scandinavian dialect, was called OTHINN; and, by way of eminence, AS, which is pronounced long and hollow, like OS. Its genuine form was ANS; and the sense is the gracious or good; a very ancient title of heroes and demigods. Odinn was frequently called by this name; and the words here mentioned were formerly written ANSWALD, ANSWIG, ANSARIC, ANSGAR, ANSBEORN, ANSBRAND, and ANSFRID.

The Angli were the most numerous division of the colonists. Their name and dialect prevailed over those of their companions. All the numerous writings in the Anglo-Saxon, which are preserved, are their dialect. Indeed, the fragment of Caedmon, composed about A. D. 660; the works of Beda, written before 735; the translations made by King Alfred before 900; and the wild ode on the battle of Brunanburg, A. D. 938, are in the same variety of the Teutonic; which is neither Danish nor German, though related to both. Its coincidence with the Visigothic and Alamannic, the purest dialects of the German, confirms two important facts; first, that the account of the emigration of the Goths from the Baltic, given by their historian Jornandes, is essentially true; next, that the close similarity among all the German dialects; for example, between the Alamannic and Visigothic; the Visigothic and English; the English and the Low Dutch or Belgic; arises from the recent separation of the original Teutonic race, and marks the period to be not very remote at which the Western and Eastern Germans were one people.

The fragment of Caedmon, mentioned above, follows.

Nu we sceolon herigean,
Heofon-rices weard,
Metodes mihte,
And his mod-gethanc,
Weorc wuldor-faeder,

Swa he wundra gehwaes
Ece Drihten ord onsteald.
He aerest scop
Eorthan bearnum
Heofon to rofe,
Halig Scippend;
Tha middangeard
Mon-cynnes Weard
Ece Drihten aefter teode,
Firum foldan,
Frea ael-mihtig.

Bede, by Alfred, Book IV. c. 24.

Literal Translation of the Fragment.—"Now we shall praise the warden (keeper, guardian) of the kingdom of heaven, the might of the Creator, and his counsel (mind-thought,) the work of the glorious Father, when he, the eternal Lord, fixed the beginning of each of the wonders. He first framed to earth's sons heaven for a covering—he, the holy Creator: then the Guardian of mankind, the eternal Lord, afterwards made the earth (middle ward or region, alluding to the cosmogony of the north, in which earth is said to have been formed in the great gap between the fiery and frozen worlds) a plain or field of residence for men—the Almighty Master."

It deserves attention, that many of the phrases ascribed by Hickes to the Dano-Saxon poetry appear in this fragment. I have no doubt that the language of the first Saxon settlers differed very little from that of Alfred, who died A. D. 900. Except a few words and phrases of Danish origin, the Anglo-Saxon received little or no change from the conquest by Cnut.

The language of the Anglo-Saxons seems not to have differed materially in the days of Beda and Alfred from what it was in the reign of Hengist. It was pure, copious, and strong, admitting unlimited composition. Like all the older German dialects, it possessed inflections, and the same facility for being transposed that belonged to the Greek, Latin, and Sanscrit. Like these last, it required not the use of rhyme in versification, nor any restrictions different from a particular accent and arrangement of syllables. Quantity, or even number of syllables, were little regarded in Teutonic poetry. All the northern verses were short, of four, five, six, seven, eight, or nine syllables, varying in this respect according to convenience. Each verse in early times appears to have been merely a short section of speech, the principal syllables of which were accompanied, when sung or chaunted, by notes extemporally struck on the harp. Alliteration was afterwards introduced as an ornament of language, and subjected to certain rules by learned Scalds; but the unlearned followed their own simple and ancient method. All the Saxon poetry that remains is in this short verse. The Edda, the death-song of Regnar Lodbrog, the fine incantation of Hervor, and most, if not all, the romances of the Norman age, are in the same short measure. Rhyme is used in the Ransom, a poem addressed by Egil, a celebrated Scald, to Eric Blodox, king of Norway. The death-song of Regnar is a composition of the ninth century. That prince was slain by Ella some time between 844 and 850. The Haconar-mal, or dirge of Hacon, the last Pagan king of Norway, is a century later. Hacon fell about the year 960. The language of these pieces is pure Norwegian, and different in character from the Anglo-Saxon. Both the Scandinavian and Saxon poetry were of one character. The harp was the instrument to which they were sung. The verses were short, and strongly accented; and the music seems to have been extemporary, or at least a series of notes, which admitted of adaptation to the subject, and might be varied in time, tune, and force, in order to suit the occasional change of the sentiments. These were, for the most part, wild and impassioned. During many ages the human faculties had been exclusively directed to those pursuits which exasperate the passions. The exploits of a savage and merciless courage were the principal themes of approbation and poetry. The fancy of the warriors of Germany and Scandinavia was throughout their lives inflamed by a military frenzy, the effects of which were a restless desire for war and rapine, a contempt of danger and death, and an implicit reliance on the approaching felicity which they were taught to expect in the mansions of Odinn. As these qualities formed the sole character, which was reckoned worthy of man, or approved by the gods; they were celebrated by the northern poets with fierce, unconstrained, and incredible enthusiasm.

In the decline of the Saxon government, the Danes seized the English sceptre, and imparted a transient variation to the manners and language of the country. The change was exceedingly faint, and perceptible only to the nicest discernment. Where the Danes settled in considerable force, the Scandinavian dialect must have been preserved for one or two ages; but the speech of the native population soon overcame it. Some Danish words were incorporated with the language; and the national poetry seems to have imbibed the true spirit of the northern Scalds. The translations by Alfred, the paraphrase of Genesis ascribed to Caedmon, and the poetical fragment of the book of Judith, are admirable monuments of the Dano-Saxon age.

I use this expression in compliance with the arrangement of Hickes, to be found in his rare and valuable work, the Thesaurus of the Northern Literature and Languages; but I consider the language of England, between A. D. 700 and 1000, as Saxon, the dialect of the first settlers, and by no means materially changed, either in words or inflections, by the transient Danish invasions. The paraphrase of Genesis, ascribed to Caedmon, a poet of great natural abilities, who lived about A. D. 660, is said by the critics to be a work of much later times, perhaps of the ninth century. It was published by the celebrated Francis Junius, from a MS. communicated to him by Archbishop Usher; but I regret that I have been able to see only extracts from a work that furnishes many striking examples of wild and original poetry. For instance,

Her aerest gesceop
Ece Drihten
Helme eall wihta
Heofon and eorthan.
Rodor araerde,
And this rume
Land gestathelode
Strangum mihtum,
Frea almihtig.
Folde waes tha gyta
Graes ungrene,
Garsecg theahte,
Sweart syn-nihte
Side and wide.

Caedmon, (*apud Hickes,*) p. 3. l. 15.

"Here first the Eternal Lord, the crown of all things, created heaven and earth. He reared the firmament, and he founded this spacious land with strong powers—the Almighty Master. The plain was as yet ungreen with grass, covered with main ocean, black continual night far and wide."

The third stanza of the *Voluspa*, the only ancient northern poetry which I have met with in long verse, is as follows:

Ar var allda—tha er Ymer bygde.
Var-a sandur, ne soer—ni sualur um.
Yord fanst oefa—nie uphimin.
Gap var ginnunga—enn gras hverge.

See Hickes' S. Gram. p. 103.

" The beginning of ages it was when Ymer lived or dwelt: there were no sands, nor seas, nor winds: the earth was found no where, nor the heaven above: there was a yawning chasm, but no grass."

YMER and AURGEMLIR, words which signify the first-created or original old man, are the names of the giant that was generated from the heat and frost of the two regions of cold and fire, in the great void. The children of BOR, that is, production or creation, slew this giant, and formed the parts of the earth from the various parts of his body. See the later Edda, cap. 5. The whole is an allegory, as appears from the names. YMIR is eternal, ever, perpetual.

According to the northern mythology, Yggdrasil, the dew-dropping tree of time, has three roots, one extending over the Hrimthursir, or giants formed of frost in the beginning of time; another spreading among the Asir or Anses, gods that exist at present; a third reaching over Niflheimr, the place of clouds, or the habitation of Hela, (hell.) Under the first root is the fountain of Mimr, or memory, in which wisdom and prudence are kept. The three Nornir, or destinies, Urda, Verdandi, and Skulda, the past, present, and future, keep the ash dropping perpetually with water from the fountain Urdar. Mimr, who keeps the fount of wisdom, draws water from it with the HORN-GIALLAR, or trumpet of fame.

The creation of the world, the deluge, the history of Abraham and the Israelites, with the other incidents described in the first book of the Jewish Scriptures, are sung by Caedmon in wild strains, that might have been owned, by the northern prophetesses themselves, to be not unworthy of lips that had tasted all the three fountains of time.

The increasing depredations of the Normans drew tears from the eyes of Charlemagne. His descendants could not resist the devastations which they spread over the finest provinces of the French empire. Rolf, a Norwegian Yarl, was driven from his country soon after the year 870 by Harold Harfagre. The descent which this gallant adventurer attempted to make on England was prevented by Alfred, but was every way successful on the coast of France, where he and his followers settled in A. D. 912.

The Franks have claimed the glory of subduing Britain, in the person of William I. This, though of little consequence at present, is not historically true; for no scourge, not even Attila's army, was ever more formidable on the borders of France than the Norman depredations between the eighth and ninth centuries. They ruined that country, burnt the first cities in the kingdom, and the palace of Charlemagne himself, at Aix-la-Chapelle, a short time after his death. By inspecting the antiquities of Normandy, I suppose it would not be difficult to trace most of the Conqueror's barons, not to the Salic land, but the Dofrine mountains. See the Scriptores Normanic. of Du Chesne, *passim.*

The Normans established themselves in Neustria and Britanny. Their exploits in Europe and Asia covered them with glory. In the year 1066, William, the fifth in a direct line from Rolf, conquered England, and commenced the ambitious experiment of changing the language of his new dominions. His ancestors had abandoned the Danish for the French, or corrupted Latin, of the tenth century. The Anglo-Saxon resisted the French dialect of the Normans for three hundred years; and survived it, with little more injury to the Teutonic idiom, than was contracted by the other dialects of Germany in the same period of time. The inflections in the nouns and verbs gradually decayed, and, in many instances, disappeared; a considerable number of French words displaced the pure Saxon terms; but these innovations are partly recent. For many genuine names and phrases are supposed to have perished between the age of Bede and Chaucer, which existed in common use long after the Norman French was obsolete.

This has not been so carefully observed by writers on the English language as its importance seems to deserve. The Norman French undoubtedly exerted very considerable influence on the English; but it cannot be charged with the greater part of that difference which exists between Anglo-Saxon and the modern tongue. Let the reader compare modern Low and High Dutch with Saxon or Alamannic of the age of Louis the Pious, 850, and he will see the power of time on dialects never disturbed by invasion.

The Normans composed many poems or romances in the short stanza of the Skalds. This word, and that of Bard, may be explained in passing. SKALDR is he that sounds aloud. The verb is SCEAL or SCAL, raise a loud sharp sound. It is now degraded with us into squeal and scold, which have none of the original dignity of the word. BARD is not Celtic alone, though much used in that language. It is from BER or BAR, roar aloud, raise a loud noise.

Barditus was the noise made on their shields by the ancient Germans. The ancient Skald is repeated, or rather bawled out, their rude short verses, striking the harp as they proceeded, in a very wild and enthusiastic manner.

The Anglo-Saxon language was introduced into Scotland by the Northumbrians, where it underwent the changes that took place from the eleventh to the thirteenth century. These were incessantly produced by a constant influx of Anglo-Norman chiefs, who were patronised by the Scotish kings, as the possessors of every military and civil accomplishment. The south of Scotland was colonized by these, and converted into a wealthy, cultivated, and civilized district. The pretended Teutonism of the Picts, the offspring of the ancient Caledonians, is altogether disproved by the philological discovery, that they spoke a dialect of the Cambro-British; and the credulity of those writers who attempt to derive, in a very violent manner, words evidently British or Irish from the Gothic, is different in form, more than in principle, from the efforts of the Welsh etymologists, to claim a prior right to several thousands of nouns and verbs, which their countrymen have borrowed from the English.

The ancient history of the Scoto-Saxons has been fully illustrated by Mr Chalmers in his Caledonia. Our present Scotch dialect is from the true Saxon of Northumberland, the language of Bede and Alfred; affected, however, almost *pari passu* with the English, by the Anglo-Norman. Indeed, the old English and Scotch are varieties of the same dialect. As to the Teutonic origin of the Angus or Buchan dialect, nothing is more evident than its affinity to the Lowland speech; and the words supposed to be Scandinavian that appear in it, a few exceptions being made of terms imported by intercourse and commerce, are plainly derived from old English or Saxon, not from any northern language. It is true that the Scandinavian Teutonic is of much service in illustrating the Scotish; but German, Dutch, and Gothic, afford similar assistance.

It is amusing to observe and remark the effects of local and partial inquiry. Dr Jamieson derives most words from the Scandinavian; and Mr Chalmers, who has overturned the Pictish theory, ventures to tell us, (Caled. Vol. I. p. 217,) that CLEP, a call; DAD, a father; CALC, chalk; HETHER, a plant, heath; PARK, a field; KEMP, strive; HEM, a border; KNELL, the stroke of a bell, &c. are from the Welsh. All these words are common Teutonic on the continent, where the Welsh had not resided for many ages. It is most unsafe to trust Welsh and Irish glossarists in these matters. I believe that the Saxons borrowed very few words indeed from their British predecessors, except in topography. Whenever a glossarist of narrow views finds a term in his native language very similar to one used by a neighbouring nation, he, for the honour of his country, claims original right to it. In this manner Richards, in his Welsh-English Dictionary, tells us that SPRIG, a branch, is from YS BRIG, the top or branch; and BUNGLER, a botcher, one unskilful in any craft, from BON Y GLER, the bottom or last of the musicians. Even modern books on philological subjects are full of these absurdities.

See Page 21, Vol. I.

A diligent student may find in the Anglo-Saxon a key to all the dialects of ancient Germany. One of these connects the Teutones with the nations of Scythia and India, by exhibiting many of those primitive peculiarities that other dialects have lost, and by fixing the original forms of words common to them all, as well as a central point in the history of Germany, to which the affinities of its tribes approach at relative distances. The Visigoths, according to their historian Jornandes, whose authority in this particular is amply confirmed by philology, were part of a small colony from Scandinavia. His narrative wears the wild and fabulous disguise which tradition imparts to truth. The adventurous crews of three ships leave the coasts of the large island Scandia, sail towards the mouths of the Vistula, and land on the southern shore of the Baltic. One of the ships, a slow sailer, parted from her companions, and, from this circumstance, gained to her inactive division the name of *Gepaitae*, or *Gepidae*, loiterers. They settled in an island in the mouth of the Vistula, which they called Gepidos, where they remained till their strength enabled them to attack the Burgundiones, and to overrun the nations from the Baltic to the Carpathian mountains. The larger colony established its wandering camp on the shore, near the mouth of the Vistula, or rather the Oder.

The true names of the principal rivers in the north of Germany are as follows. HWEALBEI, the roller, the runner; by contraction HALBI, ALB, ALF, ELF, ELB; in Latin ALBIS: WATERA, or WADERA, the roller, runner, the water; in Latin VIADRUS; now OEDER: WIGSELA, WIHSTELA, the runner, bender, or river; from WIG, move as water, run; VISTULA, VEISSEL, or VEICHSEL: LUPPIA, or LIPPE, the runner; from LEAP, run, bound: HRIN, the runner: DANUBIUS or DANAWA, the river of the broad stream, the broad water. TANAIS is the same word, from TAN, to spread, stretch out. This etymon is not absolutely certain. DANASTER, or DNEISTER, is the little DANA. DNEIPER is also a derivative of DANA.

Soon after, the larger colony dispossessed the Ulmerugi of their territory on the coast, and drove before it the Wandali in its progress towards the east. Under Filimer, their fifth king, the Goths, finding their settlements too narrow, crossed the Vistula, entered Scythia, and, attracted by the rich pastures which they continued to find in their route through the plains of Poland, they drove their herds and waggons, with considerable difficulty and loss, through the deep marshes of Polesia. A part of the nation, and of its large droves of cattle, was left on the banks of the Prepiec. The most adventurous gained the country on the western branch of the Dnieper; and, having dispersed the Sarmatic or Slavonic tribe of Spali, a division of the Venedi, at last encamped on the Euxine.

This series of the Gothic migrations, which it required a period of several centuries to complete, becomes consistent, from the evidence of Pliny, Tacitus, and Ptolemy; from the general history of barbarous society; and, above all, from the important fact, that the Goths, Gepidae, Burgundians, Vandals, and Longobardi, spoke the same dialect of the Teutonic language. The names of their chiefs uniformly attest this position to be well founded. To insist on the similarity of laws, customs, and manners, which connected these tribes with one another, would be to use only a general argument applicable to the whole of Germany. Their vicinity on the shores of the Baltic, and the infallible indications of their dialects, remove all doubt from the subject, and destroy the foundations of the opinion, that the Getae and Goths were the same people, or that the current of emigration flowed from the Euxine to the Scandinavian sea.

A very valuable fragment of the translation of the Scriptures by Wulfula, the first Bishop of the Visigoths, has escaped the ravages of time. This MS. was found in the monastery of Werden, in the duchy of Berg. It is still preserved in Sweden, and has been often described. The first printed edition of it was given by Francis Junius in 1665. He was profoundly skilled in the ancient Teutonic, an eminent scholar, and the great restorer of that kind of learning. His edition is not very correct, as he was old, and the MS. dim and defaced. An edition from his edition was published by Stiernholm, with all its inaccuracies. Stiernholm's edition has the Icelandic and Swedish Gospels parallel to the Visigothic. The best and only correct edition was published by Lye, about the middle of the eighteenth century, after a correct copy taken from the MS. itself by Benzelius, Archbishop of Upsal, a learned but not enlightened scholar. His account of Ulphila is singularly confused and absurd.

It presents us with a genuine specimen of the language of Alaric, and of ancient Germany. No other monument of the Teutonic can claim an equal share of literary veneration, in respect of age or utility, as the certainty that it was made from a Greek MS. confirms it to be the work of the apostle of the Visigoths, while the original cast of the dialect itself resolves innumerable difficulties in the study of European philology. The Visigothic has all the inflections and peculiarities of the Greek and Latin, in a state of comparative perfection. We can account, by its assistance, for the appearance which the languages of all Europe have gradually assumed. In a word, whoever has examined the Visigothic with a learned and philosophical spirit, has seen the language of Homer, the oldest European writer, in its infancy; and an original section of the process by which the mind has formed speech.

The Anglo-Saxon and Visigothic are nearly related, but they are not absolutely the same dialect. That they were the same at no very distant period, is perfectly obvious. Persons conversant in the history and topography of Germany, will recollect that the original seat of the Saxons was at the mouth of the Elbe; that the Angli and Warini were united tribes; and that Pliny affirms the Burgundiones, Varini, Carini, and Guttones (Gothens,) to be part of the Vindili (Wandelen,) the fifth great division of the Germans. All these tribes were in fact only one people, and probably the excrescent population of the Suevi. That mighty aboriginal stock seems to have produced the principal nations around it, in whatever direction. The Istaevones, or tribes of the West, appear to have been a younger colony than the Teutones and Cimbri; while the Vandali on the Baltic were perhaps the latest of all.

See Page 25, Vol. I. and 321, Vol. II.

The Ala-manni, it has been already stated, were an assemblage, made from all the Suevic cantons, of the most redoubted warriors of Germany. The meaning of this term ALA-MANNI, all men, is given by Agathias. An excellent grammar of the Franco-Tudesque, or Alamannic, is to be found in Hickes's Thesaurus Lingg. Septent. Vol. I.; and the Alamannic writers may be consulted in the Collections by Goldast and Schilter, particularly that by the latter. It contains Tudesque metrical paraphrases of the Gospels, made in the ninth century, and some hymns and theological compositions, of a date much more early. Their history is generally known, and their settlement on the borders of Gaul. Their dialect is preserved, both in their ancient monuments, and in the modern German, of which it is the base. The characteristic of the Alamannic is a soft articulation of the dental, labial, and palatal consonants, which easily discriminates the southern from the northern provinces of Germany. It is also more guttural than the true Saxon. The assistance which the Alamannic affords in the study of Teutonic philology is great and valuable. It is a link in the historical chain which is formed across the continent in this relative series; 1. the Visigothic; 2. the Alamannic; 3. the Low Dutch; 4. the Anglo-Saxon.

See Page 25, Vol. I. and 321, Vol. II.

The Franks are the posterity of the western Germans, that bravely resisted the arms of Rome. The Chauci, Cherusci, Chamavi, Salii, and some other tribes on the Weser and Rhine, are supposed to have formed a kind of confederacy, about the middle of the third century. The Alamanni separated from the Suevic tribes, during the reign of the Emperor Caracalla, between A. D. 211 and A. D. 217. The Germans on the Lower Rhine, it is believed, formed their association about A. D. 240. Both of these formidable races were checked in their depredations on the empire by Julian, in 357 and 358. He drove the Chamavi over the Rhine; but the Salii, a more pacific division of the Franks, were permitted to settle in Toxandria, a marshy low district, near the mouths of the Meuse and Scheld. From the year 420 till 481, the Franks, though divided into several tribes on the Scheld, Meuse, and Rhine, obeyed the authority of their native princes, chosen from the noble family of Merowigs. In 486, Hlodowigs, or Clovis, son of Childebert, prince of the Salian tribe, began his conquests;

which, before his death in 512, extended over every part of Gaul; and subjected to his dominion the Alamanni and Burgundiones, two powerful nations, whose territories, at this day, form a considerable portion of modern France.

The dialect of the ancient Franks is preserved only in the proper names transmitted to us in their history, in the phrases, titles, and terms found in their laws, which were very early expressed in barbarous Latin; along with the Teutonic words now embodied with the French.

In genuine Francic, LEOD was a man, a free man; and LEODINIA, or rather LEODINA, a woman. The name CHWENE was also in use. LEUDE was the fine for a man's life, the WERA or WEREGILD; SALA, a house, with a court or hedge about it. The antiquaries pretend, that the Salic law was the law of households, or steadings, which always went to heirs-male. GEHAGE was an inclosed or hedged wood, which must be distinguished from HAGEN, a field.

The Franks held, from the beginning of their monarchy, so close a connection with the Romans, that they gradually assumed the use of the Roman language. The Salic laws themselves were written in corrupted Latin; and the Franco-Teutonic, or Tudesque, scarcely existed, as a separate dialect, in the age of Charlemagne, whose desire to preserve the idiom and ancient history of his forefathers is generally known. Under his dynasty, the Franco-Tudesque and Alamannic began to be in some degree confounded with one another. The affinity, indeed, of the Francic and Alamannic seems to have been close and intimate; but the rhythmical versions of the Harmony of the Gospels by Tatian and Otfrid, made in the ninth century; and all the other monuments of the Alamannic church, published by Goldast and Schilter; are not in the native dialect of the Franks, but in that of their tributary Germans, particularly those who inhabited round the abbey of St Galle.

I do not mean by this that there was any great difference between the Francic and Alamannic. On the contrary, I apprehend that they were almost the same. The Franks were true Germans, a gallant, independent, and most adventurous race, similar, in many respects, to the Saxons. They preceded that people in maritime depredations; and often issued from their seats, near the mouths of the Rhine and Ems, to disturb the coasts of the Roman empire. *They had no kings* in their early state; but, like their ancestors, the Chamavi and Catti, were governed by chiefs. The preface to the Salic laws, in Schilter's work, shows that their settlements between the river Sala and Ems were divided into GAUEN, or districts, called by us cantons, and by the Romans PAGI. Each canton had its place of public meeting, called HAGEN, a field, a word still occurring in Germany, in such names as GRUBBENHAGEN, the field of pits or holes. The names of the cantons that assisted in composing the laws were Wiso, Bodo, Sale, and Wido. The names of the places where they separately assembled were Wiso-hagin, Bodohagin, Salehagin, and Widohagin. Every canton had a head-man, or principal person, called GASTIS or GASTS, the rector GAUIS, ruler of the canton, now called LAND-MAN. GASTS seems to be a contraction of GAUISTS. The WISO-GASTIS, BODO-GASTIS, SALEGASTIS, and WIDOGASTIS, as heads of the cantons, confirmed the laws. A convention of the cantons was called MAL (MATHAL) a *talking*, a speaking; and the fine (for all crimes had their price) was called MAL-BEORG, from BEORG, a pledge, a security, a thing given as security to the state. The cantons were independent. Clovis was the head of the Salian tribe or canton, over which alone he had any natural jurisdiction. We hear most of this tribe, because it eclipsed the rest. In the new preface, written after the reigns of the sons of Clovis, a reference is made to the oldest Salic law, dictated by *proceres* ipsius gentis (Francorum,) qui tunc temporis apud eandem erant *rectores*. By the later laws, after monarchy had crept in, the fine for stealing of another's knife (SEX-AUDRO) was forty-five shillings; of a bull, kept by three villages (TRES-BELLIO,) forty-five shillings; of a hunting dog, forty-five shillings;

for killing a foreigner, or man living under Salic law, two hundred shillings; for killing a boy six hundred shillings; a free woman, pregnant, seven hundred shillings; an old free woman, two hundred shillings; a free man secretly, and burning the body, six hundred shillings; a nobleman, in that manner, eighteen hundred shillings.

The nobles were called ANTRUSSION, free men, FRANKEN; persons in a servile condition, LIDEN and THEO. LIOD was a man of any kind. ANTRUSTION, or ANTRUSTING, homo in truste (fide) dominicâ.

The Franks, Alamanni, Burgundians, and Visigoths, are to be considered as recent divisions of one people, the Suevi. The same physical, moral, and philological character belongs to them all. Even in the age of Julian, we can discern that obtuse softness of articulation in the Alamannic proper names, which is the peculiar feature of the dialects of Switzerland, and of the south-west of Germany. In the same dialect, we likewise discover, with particular satisfaction, the rudiments of the modern Dutch and German; the original varieties of form and inflection, which, in one line of view, unite with the Anglo-Saxon; in another with the Visigothic; and in a third with the fragments of the Longobardic, Burgundian, and Francic; of which we now possess only imperfect specimens. Without the aid of the Tudesque, we could not have determined the relative affinities of the tribes of ancient Germany. By its intervention, these affinities are disclosed in their just and natural proportions; the history of language is greatly illustrated; and the last incontrovertible proof is added to the luminous narrative of Tacitus, and the testimony of all Europe.

See Page 321, Vol. II.

The Cimbri and Teutones, whose arms, at one period, overran Germany, Gaul, and part of Italy, are supposed to have sent the first Teutonic colony into Scandinavia. The aborigines of that peninsula were the Finni; remains of whom were still dispersed among the German colonists in the age of Justinian I. The islands in the Baltic, and the southern parts of Scandinavia, were occupied by the Teutones, at least three centuries before the Christian era. The Finni were never expelled from the northern regions, though the Suiones and Sittones, the two principal Teutonic nations, gradually encroached on their territories. All the German colonies were subdivided into tribes, and closely imitated the customs of the mother country. The progressive history of these states is imperfect and obscure. Their country was known to the Greeks of Marseilles, and noticed successively by Mela, Pliny, Solinus, Tacitus, and Ptolemy. Jornandes attempts to describe it at full length; and his confused but valuable account of the Scandinavian nations is illustrated by the writings of the German missionaries, who converted them to Christianity in the tenth and eleventh centuries.

The Danes, Swedes, and Norwegians, are the posterity of those Teutonic tribes. They all speak varieties of one original dialect, of which the purest specimen is found in the Edda, a collection of mythological poems, made in Iceland about the year 1120. The inhabitants of that island were chiefly from Norway, a colony of exiles that fled from the tyranny of Harold Harfagre, in 874. They introduced the Norwegian Teutonic into that island, where it still exists in a very perfect state. The Edda of Soemundr is in the short verse of the ancient Scalds, and in the language used by Regnar, Egill, and the charmer of Hervor.

The general character of this dialect is great purity of terms as to signification; certain peculiarities of inflection, which have risen from the operation of time on a language long separated from the cognate dialects of Germany; and a curtailed or abbreviated form of many words. As to the figure of the words, and their inflections, it is much more corrupted than the Saxon, the Alamannic, or even the modern German. The Scandinavian appears to have been a distinct dialect, long separated from the German, in the time of Jornandes, A. D. 540, who enumerates among the Scandian tribes the Raumaricae, Raugnaricii, Fervir, and Gautigoth;

names which exhibit the peculiar qualities of the language. GAUTIGOTH is the Gothic or good men, GAUTA, being a man. FERVIR is an Icelandic plural. RAUMARICAE and RAUGNARICII are the people of the kingdom (RIKE) of RAUMAR and RAUGNAR.

Though it is highly probable, that a colony of Vandals may have settled on the southern shores of the peninsula, and in time have sent out small colonies; yet I cannot, on the evidence of language, assert, that the Visigoths and Swedes are branches of the same people. The remains of the Visigothic, Longobardic, Burgundian, and Vandalic, all tend to prove that the tribes which spoke these dialects were one nation; and the affinity is so close between the Visigothic of the fourth and Alamannic of the eighth and ninth centuries, that the true history of the Goths no longer remains in obscurity.

On the other hand, the Scandian dialect, though radically the same, bears a very distant resemblance to the language of Ulphilas. The names of the Burgundian High Priest, the SINISTOS; and the HENDINOS, or King; mentioned by Ammonius Marcellinus; are pure Visigothic. SINISTOS is SINISTS, the most aged; and HENDINOS, which should be read KENDINOS, is the title KINDINS, a governor, often used by Ulphilas, in his version of the New Testament. But the Scandian dialect does not afford these words; nor, indeed, many other peculiarities, which must have survived the influence of time, if the Gothic of the south of Sweden had been a branch of the Gothic of Hermanric and Alaric. We cannot hear the dreaded names of Genseric, Thiuderic, Witiga, Totila (Theodila,) Thorismund, Alaric, and Hlodovichs (Clovis,) without being convinced of the affinities of the ancient Germans. We even see the peculiar dialect of the Alamanni, in the name of Chondomar (Gundomar,) conquered by Julian, that soft articulation of the consonants still common in the south of Germany. But we discern no such close approximations in the Scandian names.

Some traces of the mythology of the Edda appear in the name MIDYANGARDS, or MIDDLEYIRD, given by Ulphila to the earth. The entrance of Woden into Germany cannot be traced with certainty. And the belief that he came from Asia rests on an idle tale, chiefly founded on the resemblance of AS, the corrupted form of ANS, a demigod, to the name of that continent. It is probable that the gods of ancient Germany were HARYIS, or HARIMANN, the deity of war; AIRTHA, the earth; MANA, the moon; SUNNO, the sun; and some other visible and beneficial objects of worship. THOR, the god of strength; FRIGA, the goddess of love, otherwise called EOSTER, may be included in that number. ISIS, a foreign deity, was adored under the name of CLATRA, a very appropriate title, derived from the noise of her sistrum.

The word HARIMANN was afterwards written EORMUN. EORMUN-SUL was the trunk or rude pillar that represented this god. MERCURY was worshipped by the Germans; but, though afterwards confounded with WODEN, it is probable that his ancient German name was THIU or TIU, the same as TUISTON. This word is from TEOG, breed, produce; written also THEOG or THWAG, and DWAG. He was the son of the *Earth*, (see Tac. Germ. c. 9,) and he produced MANNUS, or man, the first of the Teutones. In Gaul and Spain, this god was called TEUTATES, which signifies the father of the race; for TEUT, in Celtic, is the same as the Teutonic THEOD or THIUDA, a family, tribe, nation. Mercury was the chief deity of the Germans, according to Tacitus.

The tall forests of the Herken and Sonnenwald were viewed with profound veneration: the latter probably contained the rude penates of the Teutonic race. For it seems almost certain, that the Semnones, or Semnen, the old, the head of the Suevic name, had pretensions to antiquity above every other tribe. The Vandalen, and all the tribes on the Oder and Vistula, though independent and free, were known to be Suevi. The nations on the Elbe, the Chauci and Cherusci, were allied to that powerful race; and it is hardly to be doubted, that the Cimbri and Teutones, part of whom expelled the Finns from the northern peninsula, belonged, as a colony, to the same people. The arrival of Wodan in the north was long posterior to that emigration. According to Paulus Warnefridi, the historian of the Lombards, a writer of the eighth century, Wodan, in his time, adored as a god by all the German nations, flourished, at a remote period, in Greece. By this name the large territory contiguous to the Greek empire, and now subject to Russia, was usually known among the writers of the middle ages.

If Wodan had been worshipped in the period between the first and sixth centuries, we should probably have seen his name in the Roman histories of the Gothic and Vandalic invasions; though, indeed, the absence of the name is no very strong proof. We have notices of the other gods and heroes in the names ANSERID, the peace of the ANS, or demigod; HERMANRIC, the king of warriors or armies; AMALA-RIC, the king of the AMALI: the Amali were a noble family, descended from AMALA (HIMMELA, celestial,) a hero of the Gothic nation. —THORISMUND, the bulwark of THOR; ANSBRAND, the sword of the god; for the Germans declined appellations containing the names of the gods. The silence of history supports a presumption that the worship of ODIN was not very ancient.

So many ancient and modern varieties of one language afford most ample room for observing the effects of time and chance on language in general. The radical state of the Teutonic may be traced by comparison of words and inflections, with better success than it is possible to obtain in other languages, that possess few varieties or dialects, that are wasted by long cultivation or corruption, and have little of that native force which resists change and revolution. By the help of the Visigothic and Anglo-Saxon, I have attempted to lay before the reader the form of the European languages in their rudest state; to explain the whole progress of composition of terms and inflections in every tongue, from our own country to the borders of China; to illustrate the elegant but obscure philology of the Greek and Roman classics, and to relieve the memory burdened with crude erudition, by a seasonable appeal to the understanding. If we have succeeded in an undertaking greater than any other of the kind hitherto conducted on rational principles, and illustrated the various parts of the medium of thought used by that portion of mankind which has, in ancient or modern times, done highest honour to the species; perhaps the general introduction of an improved system of philology may not be very distant; and the time may be anticipated, when all the languages on the globe shall be arranged in a scientific manner, and be accessible to moderate and philosophic application.

See Pages 31, 32, Vol. I.

No word could be named, in the infancy of language, without suggesting in its sense the specific idea of the kind of action which it denoted, along with the notions of active force, and the effects produced by it.

At first these monosyllables were probably used as interjections, and uttered singly, with great violence. Like other interjections, they must have been pronounced without regard to past or future. After having been employed as indicative of a present and passing act, they would easily become imperative. Repetition would express the anxiety or eagerness of the mind. RAG, RAG, RAG, run, run, run, may we suppose the leader of a tribe to say to his warriors; AG! dart your arrows; DWAG! dash with your clubs; BAG, beat; LAG, strike down; RAG, stab; MAG, bruise or murder the enemy.

A sentence of any length, composed of such terms, must, even with the mildest accent and intonation, have been intolerably harsh. As none of the words were proper, but generic appellations, as the sign of the act, the agent, the instrument, and the effect, was one and the same; no variety in tone, look, and gesture, could remove the ambiguity occasioned by those circumstances. This defect was felt at an early period; and it must gratify a reflecting mind to compare the several but unequal remedies adopted by different races of mankind to remove it. The Chinese, whose language is still monosyllabic, attempted, by accentuation and similar artifices, to vary the sound with the sense; expedients sufficient for ordinary purposes, but limited in their nature, and difficult in practice.

It is a problem in philology, whether the Chinese language be a dialect composed of mutilated words that have formerly been longer, or of monosyllables, varied by accent, for the purposes of communication. Some remarks on that subject will be found in the body of the work; but while I write this sentence, I cannot forget, that our ignorance of the dialects spoken in the vicinity of China, and of the Chinese itself, is gross and disgraceful. We trade and negotiate with the greatest nation in Asia, and are obliged to seek interpreters of the written and spoken language of that country, not from the metropolis, nor the universities; a vain endeavour; but from Naples, or some part of the continent; and, after all, Britain knows nothing of China. Sir George Staunton's inquiries into that language cannot be too highly commended.

The hopes once justly entertained, that the literary world would soon possess an accurate account of the Indo-Chinese dialects, are now at an end. Dr John Leyden, perhaps the only man in the East who had learning, genius, and all accomplishments for executing that task, died in Java on the 27th of August 1811. His Essay on that subject, in the 10th volume of the Asiatic Researches, is generally known. The keen and indefatigable spirit with which he prosecuted all branches of philological and elegant literature in this country, and which he carried into a new, unexplored, and immense field of investigation, by his subsequent removal to India, promised much in the cause of useful knowledge. I now feel the loss of that support on which I relied, for some share of friendly approbation and large assistance, not to be procured in Europe, on a subject not of ordinary research and compass; and I am either vain or virtuous enough to acknowledge, that the approbation of him, and such as he, though but in hope, and shaken by fortune, has subdued many of the difficulties peculiar to my situation in the execution of this work.

See Page 40, Vol. I.

The process of composition in language appears to have been conducted, in its first stages, with great and uniform regularity. This arose from the perfect knowledge which every speaker had of the sense of the component words. An observer may have occasion to admire the exact analogy according to which children and peasants form new terms, in the present state of language, after the senses of the consignificative words have been totally forgotten. In the early period of composition, whoever formed a new word did it in a rational manner, being thoroughly acquainted with the import of the radical and consignificative, and exposed to censure for absurdity in speech, a considerable crime among barbarians, if he failed in respect of propriety.

Whether the sense of the compounding terms be known or not, there is a great propensity even in children to follow the prevailing analogy of received terms. Propriety of language is much esteemed among most barbarous tribes. Affectation of particular tones, no doubt, sometimes passes among them for elegance. But, in general, they consider speech as a natural gift, which ought not to be disfigured by senseless innovations; and it seldom happens that they have time or inclination for depraving or improving it. New words are formed by them from necessity, or at the call of a fertile imagination, on those principles which the genius of their speech dictates to them without trouble or meditation.

Those compounds of the verb, which limited its sense by giving a description of its action, fitted it for expressing some common shade of the general signification in a more appropriate manner. The great but unsystematic bent of the mind, which inclines it to acquire a stock of names for all acts, qualities, objects, and states, in external and in human nature, is perpetually increased, in savage life, by the passion of *acting*, as it were, by gesture, look, hand, and word, as descriptively as possible, whatever event may have occurred. Hence the great cause of abandoning old and simple terms, and using their compounds in their stead. Hence the reason why, in all the European dialects, radical words are less frequent, and their compounds appear very generally; while compounds of these last are the most common of all, and constitute the greater part of the vocabulary.

It is discovered by analysis, that the first words were monosyllabic verbs. These were the only names that existed. They described acts of different qualities. A little reflection will show, that no object is ever named without regard to its properties. Every substantive noun describes some quality of the object. Consequently, all substantives were of an adjective nature; and it appears as evidently as possible, that all qualities whatever were considered by the founders of language as acts either preterite or present.

Dr Adam Smith's opinion concerning the origin of substantive nouns, as antecedent to that of adjectives or names of qualities, appears to be altogether unsupported by facts in the history of language. The chief defects of his ingenious Considerations concerning the First Formation of Languages, are his supposing that the names of objects preceded the names of actions; his opinion, that it required abstract thought to form adjectives and names of qualities, viewed by themselves; and a want of acquaintance with the ancient dialects of his own and other countries; which are the materials of accurate and sound philology.

See Page 121, Vol. II.

The Visigothic alone of the Teutonic dialects forms the passive by the help of A. This peculiarity long perplexed the grammarians, who were led to consider the whole system of the Moesogothic passive voice as a heap of anomalies, consisting chiefly of participles of the present and preterite tenses. They were brought into this error by the corruption which prevailed in the persons, and caused them to be confounded with one another. Indeed, this form of the passive was, in the fourth century, vanishing from all the German dialects. It appears to have been ill understood by the Visigoths themselves; from whom we have received it in an incorrect state, though sufficiently entire for the general purposes of grammatical illustration. It was first arranged by Ihre, the celebrated Swedish antiquary, in his notes to the fragments of the Visigothic New Testament, recovered by Knittel. This gentleman, about the middle of the eighteenth century, discovered some verses of the 11th, 12th, 13th, 14th, and 15th chapters of the Epistle to the Romans, on a palimpseste MS., in the library of Guelpherbyt. The Visigothic had been erased or defaced, in order to write some trash on the parchment. Such was the fate of Livy, Tacitus, and Sallust, and of many valuable works in the dark ages. These fragments may be found in the Appendix to Lye and Manning's Saxon Dictionary. They were also published by the learned Ihre in Sweden, with a glossary, and a very good dissertation on the Visigothic passive voice.

See Page 140, Vol. I.

The general inference which all inquiries into the history of words enable us to form, is, that all names of external or mental objects rise from a few appellations denoting action, such as it appears to the senses in their natural state, and connected, or rather identified, with violent force, impulse, and power. The mind, conscious of effort and agency accompanying and producing its own actions, believes that nature obeys laws similar to those by which it is regulated. This idea of active power infuses into language a living and intellectual principle, which gives the system of speech that kind of vivid and interesting animation so much admired in descriptive poetry, because it fills all nature with energy and life. It is true, that language, in its progress, gradually loses this character, and becomes a system of signs, apparently arbitrary as to their use and ordinary application; but as all symbols of this description are apt to become too complicated and mysterious, as they guide the mind without clear demonstration of the steps of the process, as they easily vary in signification in the course of a few ages, except they refer only to mathematical truths; no expedient seems more necessary than that of fixing their natural and progressive meanings, by an accurate history of their origin, functions, and mutable but related forms. Language consists of radical words, which assume, or have assumed, different forms in different ages and countries, according to a particular law, the parts of which may be easily traced by induction. We gain no small victory over time and chance, when we have identified the dialect of Homer with the hoary idioms of Gaul, Germany, and India; when we can subject the literary medium of Greece to illustration from the rude but pure languages spoken on the shores of the Baltic and frozen ocean; when we can with confidence transmit to future generations the laws by which every word was formed, however obscure as to age, or anomalous as to figure, in every climate where our race has wandered.

Mr Stewart, in his admirable work, entitled Elements of the Philosophy of the Human Mind, has remarked the resemblance between words in language and algebraic symbols. Both assume the character of conventional or arbitrary signs of thought. Some philosophers, sensible of the paucity of terms in popular language for expressing abstract and philosophical ideas, have ventured to recommend the invention of a scientific language and character. Some benefit would arise from an universal character; yet, though every way more regular, it must resemble the Chinese symbolic writing, in being artificial at first, and liable to arbitrary improvement, according to the progress of science. The attempts to frame a new chemical character and nomenclature have tended little to the advantage of science. A nomenclature was necessary, but it has hitherto been a very rude production, much inferior to what would have occurred to common minds on being made acquainted with the substances. The great objections to all artificial systems of writing and language are, that, being conventional, they have no natural key to disclose their meaning, after ages of ignorance and darkness; that the senses, however metaphysical, attached to each symbol, are but the distinctions of a day, that might have been comprehended by future philosophers, had they been written in a popular, though in a dead tongue; but, in an arbitrary character, must be as obscure as the doctrines on the temples at Dendera and Thebes; that all separation of scientific from ordinary knowledge, by such obstructions, is a bar to human improvement; that there is no evidence to show that any scientific ideas, once embodied in common language, have ever been lost, or much misunderstood; and, lastly, that it may be proven, with little difficulty, that ordinary words, properly chosen and applied, may be made to express any shade of thought whatever.

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